De Neutralibus et Medijs.
Grosty Inglyshed, Jacke o[illegible]

A GODLY

and a necessary catho-like Admonition, touch[illegible] those that be [illegible] on no certayne [illegible] such as holde [illegible] of no parte, [illegible] [illegible] catholike [illegible] [illegible]

[illegible]

[illegible]

Thus sayth [illegible] Witnesse, the [illegible] God: I know [illegible] ther colde nor [illegible] colde or hote. [illegible] thenne both, and [illegible]

THE PREFACE
to the Reader.

SAint Paul in the begynnyng of hys moste worthy graue Epistle to the Romains, sayeth thus: I am not ashamed of the Gospel of Christ, for it is the power of God vnto saluation to al that beleue. In which worde he hath comprehended two speciall poyntes of a christian man: that he shoulde confesse the gospel, and be of good comfort in cōfessing the gospel. For it is not ynough for a man to haue the righte vnderstanding of the true doctrine of the gospel by the help of the holy ghost, but it is requyred of necessitye that he also vtter it faythfullye and openly shew it, that God may be glorified in the beleuers: and that other folkes also maye shake of their errors, whiche they are tangled in, and be allured to receaue the truth: as Christ giueth warnyng, Math. v. Let your light so shine before men, that thei may see your good workes, & glorify your father, which is in heauen. And Paul saith: The belefe of the heart iustifieth, but the mouth cōfesseth vnto saluation. And Dauid sayth: I beleued, & therfore I spake. Psal. CXVI. For

Roma. i.

Roma. x.
Psa. cxvi.

Mat.xii. lyke as a tree can not be a good tree, except it bring forth good frute, euen so cā not ỹ fayth be a good faith, wherout no outward tokens of life & goodnes appeare. Howbeit this saying ought not to be taken as though I ment that vocatiōs should be confoūded, & as though it were lawfull for euery mā ỹ lusted to start vp into the pulpet, & there shew his mynde, and teache other openly. But ỹ it is necessarily requyred of euery one to confesse ỹ gospell in hys owne vocation and place.

Let those ỹ be gouernours perswade thēselues, ỹ this is one of ỹ principallest pointes of their office, which God hath placed thē in, to forse that blyndnes and corrupt doctrines be despeched, & wicked Godseruice banyshed, and that the true doctryne of the Gospell be purely soūdly and faythfully preached vnto ỹ people by fitte ministers. Let housholders instruct theyr children godly in ỹ principles and chiefe articles of the Gospels doctrine. Let teachers doe the same in there vocation. Let them godly, playnely, rightly, & faythfully plant the Gospell of Christ. Let them not dissemble, let them not playe the crafty
1 Pete.iii. iugglers, let them not combre mēnes consciences. And let euery one, whē he is asked, render accompte of his fayth in Christ & his Gospel, not haltingly but plainly, according

to the thyrde commaundement: Thou shalt not take ỹ name of thy Lorde God in vayne. Where Paul speaketh of confessing the gospell, which no man ought to be ashamed of, he geueth playne significatiõ that his minde is to haue euerye one to laye a sure groundworke of the heauenly doctryne, whiche the sonne of God hath preached. For it is not possible for any man to be able to make a true and a constant confession of the Gospel, specially when there is moste certayne dãger presently before hys eies, except he both vnderstand the doctryne aryght, and exercise his cõscience therewith, and perceaue by often experience, that his conscience (if it be tossed and troubled with temptations) can quiet it selfe in nonother doctrine but in only this. Many at the beginnyng when the truth by ỹ decreed pleasure of God, beganne to shew a glimmering of light in Germany, were wõderous feruente, and set ỹ better legge afore stoutly. For it was an easye matter for thẽ to crake and prate at that tyme, for the crosse of persecution whiche tryeth who be true beleuers, as Gold is tried in ỹ fier, was thought to haue ben somwhat farther of than it was. But now many are become so lamẽtly lightminded, and slyde and shrynke so fast, that it is a token, they neuer learned ỹ principles

and foundacions of the Gospelles doctryne aryght. For if they had learned them, they wold not be so sore ashamed of that doctrine that they are not afrayde almost to shake of the name it selfe, they would not seke so narrow shiftes, nor playe the iugglers to winde them selues out of daunger. Therefore such men as profesſe themselues christians, and yet haue not the thorough vnderstandyng of the principall articles of Christes doctryne, are nothing ells but vayne bubbles in ỹ water, which sodainly swell, and there starte vp and stand as thoughe they were greate maters, and yet assone as a light puffe of wind hitteth vpõ them, they vanysh away againe, yea for the most parte they fal away of themselues without outwarde force by reason of their thynne substance, and turne to water agayne from whence they started vp. Paul therefore requireth not an hipocritical but a true directe confessyng of the gospell, wher he sayeth, I am not ashamed of the gospell. Then afterward he telleth the cause why he is not ashamed nor any mã ought to be ashamed. For it is the power of God to saue all that beleue. In these wordes he both defineth the gospel of the principal effect, & expresseth the most high comfort, whiche ought to ease the dred of daũgers in confessing of the gospell.

pell. He sayeth the gospell is the power of God that saueth all beleuers. What greater thing can be spoken of this doctrine, when a man is presled with ỹ dreades of cõscience, that is, when he feleth the heauye lumpe of synnes, seeth the wrathe of God, and eternall deserued paynes: The diuell requireth that is due to hym by reason of synne, death also goeth about to execute hys office, and hell demaundeth that is hys owne. What worldely power is of so greate strengthe in this behalfe, as is able to deliuer vs out of so greate harmes, and restore vnto vs ryghteousnes, lyfe, and saluation. For we are not giltles so as these enemyes fall vpon vs without cause, which were some comforte of conscience, but thei may by the most iuste iudgement of God exercise tyrãny vpõ vs for euer worlde without end. For we haue subdued oure selues through synnes vnto theỹ gouernemente of oure owne voluntarye free mynd. And that noman is able either to saue hymselfe for any other, death is a most perfect sure witnesse, whiche hath rid all out of the worlde that euer bare life, nother shall any man or woman escape hys violence vnto the worldes end. But this poore runagate Paul is confidently bolde to affyrme in this place, that the gospel of Christ wh'ch he preacheth,

hath such a wonderfull force and power, that it is able to rydde vs wretched folkes out of these euerlasting euilles, to put to flight and conquere all oure most cruell enemyes, and to restore vnto vs the louing fauour of God, ryghteousnesse, & eternal life. For this way to saue vs, lyked almyghty God after none other sorte, but that he would of hys mercy and for ỹ death of hys sonnes sake, alwel receaue thē that beleue hys promyses declared and set forth in his vndoubted written word, as to geue them righteousnes, life and euer-
1. Cozin. 1. lasting saluation: As Paul sayeth, 1. Cor i. After that the worlde in wisdome knewe not God through wisdom, it pleased god through
Iohn. 6. the folyshnes of preaching to saue them that
Philip. ii beleue. And therof it is rightly called ỹ word of life. But as for all other doctrines how excellent so euer they be, they are in thys case vnprofitable, vayne, and of no valne. For loke in what poynt they be ỹ most available, they shew some consolations, how miseryes and euil entreating that chaunce to a man in this lyfe, ought to be manfully borne & ouercome, that a Joyly stoute man shoulde not shamefully cast down his hearte altogether, and disseyne his honesty. But as for ỹ heauy griefes of conscience, of death, & damnation, they nether ridde vs of them, nor swage thē

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one tote. But thys Gospell of Jesus Christ doth quyet and helpe the conscience perfectly. For it bringeth most vndoubted sure forgeuenes of synnes for Christes sake, & despetheth awaye the threatenynges and power of the lawe, death, the diuel, and of hell. For when synne is put awaye, it can not be chosen but the violence of all enemyes must nedes not only be broken, but quyte despeched away: and then it followeth that we are in fauoure with God, and made enheritours of euerlastyng life. And how fortuneth it, that this worde alone is of so greate strength? For it is the power of God, sayeth Paul, that is, God according to hys eternal & maruelous wisdome hath founded and establyshed the kyngdome of hys sonne, wherein men are borne anewe and saued, in hys worde, and in the same word he himselfe will be mighty & of effectual power. As for other doctrines, they haue not thys highe commendation of honour, that they were ỳ power of God. Indede they be the noble good gyftes of God, which al men ought to vse with thankesgeuing, but they are not that power of God, wherby the wrath of God is taken away, & whereby men are deliuered from ỳ lordeship of death, the diuell, and hell. This reall title, the gospel of Christ which was declared out

of ỹ eternal fathers bosome, chalengeth only to it selfe. Therfore where Christ sayeth: he that heareth you heareth me. And, It is not you that speake, but the spirite of God which is in you: teacheth vs concernyng thys power, that God doth geue righteousnes and euerlasting lyfe to all beleuers through the worde. Furthermore the selfe same worde that teacheth ỹ benefites of Christ, is rightly called also the power of God, bycause it abydeth and endureth for euer: neither can it by any force or craft either of the worlde or the diuel, (which seke alwayes to doe mischief,) be ouerthrowen or brought to confusion: As Esaye. xl. Mach. xvi Christ sayeth, There shall no gates of hell preuaile against it. For albeit this word that was sente from heauen hath ben somtymes moste filthily mangled and darkened, so that horryble errors haue borne the rule farre & broade, and the state of all thinges hath ben after suche wise as though it shoulde be quite plucked vp by the rootes, yet in other places though among a very slender company, it hath layne vndefiled and when tyme came, it was broughte forth into lyght agayne by such instrumentes as God rayled vp vnto ỹ myniſtrye: whom he caused to gather hys churche together that truly acknowledged hym, truly called vpō hym, and truly serued

hym.

hym. Therefore the gospel of Christ whiche Paul and other of the Apostles & Prophetes preached, is suche a one, that no man may iustly be ashamed of it. For it is the very power of God, bycause it both worketh saluation in the heartes of faythfull beleuers, & can not be vtterly extinguyshed. Wherefo shal we then be afrayde at the power and furyous rage of ỳ whole worlde, which now (as though it were horne woode) goeth aboute either to obscure or vtterlye despeche ỳ heauenly light of Goddes gospell? The worlde hath some power, I saye not naye, many are mischieuously wel skylled in crafty policye, wherewith their drift is to vndermyne the truth of God, yf they coulde by any possible craft ouerthrow it, I graunte: but they shall be non other in effect, than if water bubbles should beate agaynst rockes of Adamond. For in asmuche as God hath strengthened this word with his power, they shal displease God to their owne greatest harme, whosoeuer attempteth any thyng agaynste it: as the histories of all ages doce plentifullye reporte. Then seing our saluation is conteyned in thys only worde, it were oure duety constantly to perseuer in it, that we suffer not oure selues to be whirled aboute with euery blustring wynd of doctrynes. It were

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our duty also not to be so sore afrayd though our enemyes ỹ Papistes sought our distruc-tion: but to confesse the gospel constātly and let God alone with the successe of the mater, for he will not suffer hys owne, power to be weakened nor dymynished.

To the intent therfore I myght monishe and according to Paules sayig, exhort som, both to embrace the true doctrine of the Gos-pel which is come to open light now in these later dayes of the worlde, and to confesse it and to kepe it safe also: I haue vpon a Godly purpose gathered certain reasones, that it is not lawfull for a man eyther to be a playne Neutre, that is, to be without any certayne religyon, and passe vpon no doctrine: or to halte one both sydes at once, that is, to be de-syrous to be ioyned in familiar frendshyp both with ỹ defendours of corrupte doctrine, and them that mayntayne pure doctryne al at once, vnder what pretence so euer it be. Howbeit my mynde was not to offend any mannes persone, but only purposed to rea-sonvpon the matter it selfe as modestly as I coulde out of the foundacions of holy scrip-ture, so farre as God gaue me leaue: and I trust I shall in a manner satisfye them that iudge me with indifferente heartes. But a-gaynst the snatching of Peres pickquarell,

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I shall peraduenture haue no remedye. For I doubt not but some will construe me crokedly ynough, as the verse sayeth.

Conscius ipse sibi, de se putat omnia dici. He that hath a gilty conscience thinketh euery thinge spoken by hym. But I desire al men to weigh the importance of the mater without priuate affections, and consider before hand, in what state they wil apeare another daye before the iudge Christ, whiche shall require a reckening of vs al at his last iudgemente. I meddle not now with politicall orders of the worlde, but of the conscience, in what kynde of doctryne it can quiet it selfe, and of saluation of soule. And albeit I doo well ynough vnderstād myne owne infancy and childysh tong in comparison of so many most excelent, most learned, and most graue wise men, whom God hath stirred vp in many places at this most fortunate time, which excede me most farre both in learnyng and practise of thyngs, and coulde haue handled this matter much more notably than I can do, yet forasmuch as God of hys great mercye hath called me vnto this myniſterye in the churche, I thought it my duety also to beare and presente myne offrynge vnto the Lords aultare, not doubting but he will take it in good part, although it is not cōparable

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with other mennes giftes. Christ maketh signification ỳ he was not discontēt with the two farthinges which the poore widowe cast into the treasure house, and therfore he will not be displeased at my one farthig which I now exhibite. Thys I thought good to dedicate vnto thee gentel reader. For that there is nothing in al this worlde that beautifieth and becommeth a man so muche, as liberal bringing vp in good letters, specially if he set hys mynde vpon godlynesse withall, which ought to be the gouernour and limytour of all other sciences. Let other make muche of their richesse and worldely power, whiche are slypperye gooves and fall away in a moment. But a mynde well husbanded and furnished with learnyng, & specially godlynesse, are euerlasting riches. The wicked and most vngracious people of al, haue worldly riches as well as the good and godly: but they haue not honest learnyng and godlynesse so well as they. Thus I beseech God the father of our lord Iesu Christ, to kepe vs all in the one and true doctrine of the gospel, and preserue the same vnto our posteritye, and suffer it not to be vtterly destroyed by the dyuelles workemanship. Fare you hearteley well.

¶ A Godly and a necessary Admonition concernyng Neutres & such as deserue the grosse name of Jacke of both sydes.

MEN in all ages haue iudged that the diuersyties of relygions and doctrines dooe cause alteracions of mẽnes mindes, and sondrye chaunges, and bryng discommodytyes vnto realmes. And for that cause there haue ben alwayes many flyrters and drye mockers of religions, & specially of that religion whiche God hymselfe hath set forth and ordeyned. And of the learned sorte there haue ben not a fewe, that woulde applye themselues vnto the willes of the highe estates, (like gay fyne cokes for their lordes owne tothe) and seke some sleyghtye quyet meanes, by patchyng .ii. or .iii. religyons of contrary sortes together, as wel to take away the troubles of scismes, as to mayntayn peace, and the state of thigs presente the better and (as they thought) the more in sauegarde. This was the originall fountayne (doubtles) that the Turkes Alcoran sprong oute of, and many other elnyshe chaunges and horrible myngle mangles of religions had theyr begynnyng of, whiche, it is not possible peraduenture to pluckc by cleane

cleane by the rootes whyle the worlde goeth about. It is no maruaile therefore, though those most noysõe myschiefes come vp thick and three folde now in thys last dotyng age of the lyeng world (for they beganne a great while ago) and grow, and beare the swynge more and more, seing Christ told before hãd, that the last season of the worlde shoulde be the filthy synke of al wickednesse, in so much that it shalbe almost a doubt, whether the sonne of God when he cometh downe from hys secret seate vnto iudgemente, shall fynde fayth on earth. And we are all ouerwhelmed almost with so greate darkenesse, and are so purre blynde so that we can not see these so haynous myschiefes, nor much abhorre thẽ, no, we rather ioyne oure selues to them in a maner of our own voluntary mynd. There is no small payne therefore hanging ouer thys last season, seing all countryes are geuen to godlesse voluptuousnesse so farre and wyde, yea to such godlesse voluptuousnesse, that the moste cleare lyght of Gods Gospel, whiche through the greate mercye of God hath shyned bright in these latter dayes, and doth by the bounteous benefyte of God cast lyght yet still, is lothed, and is not alonly troden vnder foote of many men, but also which is the more vnworthy and more noy-

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som, men compte it a light tryfling matter, nay mary, they recken it a singular wittys part, that they can craftyly cloke and dessemble religion, and handle them selues in all outwarde affayres after suche sorte, as if a mā were familiarly lynked to both partes, not altogether gone from the papistes, least he be reckened a stubborne felow, not vtterly deuorced from the gospellers, least he be called an apostata: and by that shifte to walke as it were in ỳ myddle and most safe way, to be indifferent to both sydes, to kepe peace substaunce, honour, and dignitye safe, and not altogether nor sluttishely to forsake religyon, and yet for all that, to seme addicte to what religion a man wil. This matter I say is no small mischief which the deuill in thys filthy synke hole of the worlde bewytcheth and inspireth folkes withall. For by thys meanes mennes hartes by litell and lytell ware faint more and more, the truth is kept in couert and suffreth violence, confessig of ỳ Gospel is become mūme budget, Martyrs ware geason, and Christ is altogether buryed. And thys mischief is pleasaunt and gaye at a blush, but it is apertilouser matter than men take it for, nourcyng ỳ lyttour of all abhomynacion, as it were vnder agreats swolne tonne belyed paunch, and is in dede.

a bore concernyng all myschief. Now seing the matter is euen so, and thys myschief crepeth on (like a canker) and spreadeth it selfe dayly broader and broader, and infecteth very many folkes of all estates wͤ hys most pestilent contagious infectiō: surely it were very necessaryly requisite, that those whom God hath ordayned to be watchmen on hys towre, should not be carelesse as though ther were no daunger in hande: they shoulde not playe the dūme dogges, or talke of nothing but as though all were well: but forasmuch as most present peril of soules is before our eyes, they shoulde be diligent, and like faithfull trusty men they shoulde priuately and openly resiste these so greate myschiefes: they should monyshe and exhorte all men to confesse the truth playnly without haltyng, and let God alone with the rest. For it is hys charge to care how he will kepe his churche and members, & trayne them safely through the wilde ragyng waues of the read sea, whē the ruflyng empires of the world shal come to naught. For euery one is bounden and constrayned by the cōmaundemente of God to lynke hym selfe surely to the truth, and confesse it, yea yf nede were euen with the daunger of his lyfe. And albeit I measure my selfe by myne owne fote & perceaue how

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unfytte a man I am to treat of thys controuersye at large, namely being so farre spred abroade, yet vpon certayne consyderations I am purposed presently to talke of some poyntes at least touchyng this mater, to the intēt I may shew in fewe wordes as it were poynting with my fynger, that it is not lawfull nor a small reckening matter for a man to be an Epicure, or to dally in religiō, & wrythe the truth of the Gospell to hys owne priuate commodytyes, as he lusteth hym selfe. And I trust ỳ God will take thys childysh stammeryng tong of myne in thankfull parte, seing it lyspeth of hys glory and prayse. And although it be not allowed of all men in this most corrupt worlde, it shall make no greate force. Paul sayeth: if I went about to please men, I coulde not be the seruaunt of Chrift. Now will I brefly speake of .ii. questions: fyrst whether it be lawfull for any man to be a Neutre, and thē whether a man may lawfully kepe a meane, or be a Jacke of both sydes. And when I haue knytte vp these in fewe wordes, and minystred but euen as it were couert matter for men to muse vpon, I shall then leaue the hole case for etiery mā to way and discusse more aduisedly and more throughly with hym selfe. And before we buckle vs to oure busines, it is good to know,

that I reason not presently of any open blasphemous sortes of folkes, as of Turkes or Iewes or other suche lyke idolatrous people, but of them most chiefly whiche are among the people of God, that is to say, in ỹ church: & are not altogether godlesse, as they thinke themselues and as the would haue other to iudge of them: nother are they of the base common sort of people, nor vnlearned sylly soules, but passe other men in many giftes of nurture and good qualities, and are such men as woulde not be reproued nor founde fault withal, but loke earnestly to be praysed for theire singular witte and sobrenesse.

Who. be Neutres

Those therfore be Neutres, which when men barye in theyr doctrine, that is, when ii. doctrines ar so contrary the one to the other, that there is hard hold among great learned mẽ about thẽ, assent openly to none of thẽ al, but abyde in a mean, either defiyng both partes & deuysing some peculiar opinions of their own braines, which thei loue & set much by: or els gaping for a determination of doctrines, in som general counsel wher those ỹ beare ỹ swinge of ỹ church & all ỹ hole world shuld acknowlege & embrace ỹ truth, & wher it shoulde be set forth vnto al men after such sorte, as non durst be so hardy as to speake once agaynst it. But in the meane season

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whyle it commeth not thus to passe, they kepe them in a meane, they doubt in theire mynde, they restrayne and suspende theyr cõsent, they nother allow nor disalow either parte. But those are Jackes of both sydes or walkers in a meane, which vse thẽselues after a contrary fashion, that is, they hang on both sydes, and do what they can to be in fauour with both partes: som poppish toyes they folowe to come in fauour with thẽ, for feare of putting them selfe and their selfe in hasarde. On the other syde, there dyrkt is to contẽt the Gospellers also, leaste it should be thought they doo agaynst the truth that they had acknowledged: And all thys vpon a wõderous forcast of peace & tranquillity. Such men as are not earnestly bent to any religion, and referre all to be set forth, allowed, & debated by a coũsel, or leane both to this syde and to that syde, are worthy to beare ỹ name of Neutres and Jacke of both sydes. But this (I truste) shall playnly appeare by that, that followeth. Therefore I will make no moe wordes in thys behalfe. Of these indifferẽt discret wise men there are diuerse kindes. Fyrst in a generalty there be .ii. sortes. For som are Neutres & Jackes of both sydes in temporall and polyticall worldly maters, which be subiecte vnto reasõ, so as they may

Who be Jackes of both Sydes.

be ryghtly discerned and iudged by reason. For God hath grafted a certayn wonderfull light in to the nature of man, which this present lyfe may in a manner be gouerned by. How be it, it is greatly abated and obscured through originall synne, so that very many tymes that excellent iudgement of reason is deceaued, and readeth in many thinges at a venture as the blynde man casteth his stak. There be other Neutres and Jackes of both sydes in diuyne maters and Goddes owne holy maters, which pertayn to the consience and soulehealth. Those be not naturally subiecte vnto reason, but they are and ought to be taken for true: why? bycause God hath playnly opened them. These I now properly speake of. And of thels there are many sortes. Some regarde no kynde of doctrine at all, and so they tell euery body: they defye both the papistes part and the gospellers, and liue after theire own fashion and fantasye, either vtterly without religiō not passyng whether they knew the truth or not, or ells they ymagyne them opinions of theire own, and thole they sticke stoutely to, yea when they haue not a word to say, yet they will not yelde nor chaung theire iudgement, but as it were vnmoueable meere stones stycke fast in theire place. Those may truly and properly be cal-

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ledepicures and Godles persones, men both wayward and stubborne. Som are secretly and craftily haltours on both sydes, that they may be as it were all one with ẏ Gospellers in outwarde countenaunce, but yet they beare the hartyer good will inwardly to ẏ papistes the enemyes of ẏ Gospell. In theire hartes they allowe papistrye, & now and then they belche out no lesse by parables in theire communication. As for the opynions that they haue once conceaued, and specially such as they haue ben noseled vp in frō theire tēder yeares, they kepe still tooth and nayle, and hyde them to to diligently with in themselues. They wish in theire sleue that al popery were set vp agayne, yet for feare and worldly aduauntage sake, they beare a fayre face outwardly, and dare not speak openly what theire harte thynketh. These may be called, and are in dede pestilent hypocrites, bycause they blowe nother hotte nor cold. Other Jackes of both sydes there are much like vnto these we spake of last, but yet more craftyly and more vngraciously than al the rest. For they playe whyppe Jacke & turne them wonderfully, and halt on both sydes so nimbly, that they do what they can to please and content both partes. They behaue them selues so when they are with the papystes, that

they seme to bee of theyr mynde. Contrarywise among ye gospellers they make it goodly, bycause they wouldo seme not to haue vterly cast awaye nor forsaken the truth. In som thinges they frame themselues like vnto the papistes the enemyes of ye Gospel, they beare w̄ many thinges, they receaue many thinges, and they dissemble many thynges, that they wene verely they are of theire opinion. Contrarywyse theire talke is such vnto the other parte, that no man can possibly perceaue any manyfest shrynking in them. They seke narowwayes, that some maner agrement may be had, at the least in outward maters. They trauaile til they sweat agayn, to mayntayne tranquilytye not only in temporal affayres but in ecclesiasticall matters most principally, as they make their boaste and may not abide them that dare once hisse agaynst theire policies. What name I shall decke these men with all, I can not almost tell. For they differ among them selues one from an other wonderfully. But let them be called Martyn many colours, Watkyn Wauerours, and Barnarde Belymountes, that can turne there cloke as the wind bloweth, and make a concord betwene Christ and Belial. Well, we may call them after theyr

godfather

godfather on ẏ steple toppe, wethercockes. These people will be compted to excede, and to be farre wyser than other folkes. In dede they be farre wickeder, for theyr fetch is all for theire owne safety, and yet vnder a fayre cloked pretence to bewitch and bleare the vnlearned sylly soules eies wᵭ al, & to drawe innumerable other into ẏ pytte with them.

But for shortenesse sake let vs (as we beganne) call the fyrst sorte Neutres, and all the rest Jackes of both sydes. And if any mo come in the way, include them with in these general sortes. Howbeit there ought to be a diligent difference put betwene weaklinges, which be desirous to learne and to be taught, and our Neutres and Jackes of both sydes. For my communication here is of suche as offende more of malice than of weakenes & ignorannce. As for the weake and such as do what they can to come to the truth, & yf they myght fortune to heare it, would most desyrously and with thankesgeuyng receaue it, we as reason is, beare pacientlỹ withall, and beseech God to behold and helpe theire gronynges, ẏ they may receaue some glymmeryng out of the bryght sunne of the Gospel.

But as for my Neutres and Jackes of both sydes, they are almoste past amendemente, as it shalbe opened afterward.

Now let vs shewe at fewe wordes, out of what foũtayne these mẽ, which folow theire owne fansyes, spring so fast, and what maketh them to become suche maner of folkes. For they came all out of one fenne. But to speake at a words, they are bredde either of careles securitye & cõtempt of Goddes word: (For some folkes are so light and so vnconstant mynded, that they speake not in earnest of any thing: and thinke it a very small mater to dallye in religiõ a litel, and to abuse it at theire pleasure as they thynk mete) or els of Philosophy and natural reason, which goeth euer about to make an hotch potche of Goddes word and reason together, and after the rule of reason to searche and to measure all thynges, and to iudge what is to be liked and what is not. As it semeth consonant to mannes reason that God accepteth men for the ryghteousnes of theire owne vertuous dedes sake, though not altogether yet in som part at ỳ least. For God is a most righteous spirite, which requyreth ryghteous dedes as mete it is, and geueth rewarde for them, and abhorreth and punnysheth those workes that are vnryghteous. That is a pleasaunt and a gaye concorde therefore, whiche coupleth mannes workes and Christes workes together: ỳ mã is accepted first freely for Christes sake,

sake, but not freely afterwarde in the end, but for his own charityes sake, so ỳ he maketh hys iustification perfitly vp himselfe. But when these same men beare manyfest testimonyes brought out both of the olde testamente and new, whiche teache that we are pronounced righteous, or ryghteousnes is imputed vnto vs only through the merite of Christ by only fayth freely without the worthynesse of oure merites: that geare draweth theire myndes thys way and that way, that they hang in a doubt, & can not tell, which way they ought rather to leane to. Reason calleth thys way: the autoritye of Goddes wordes byddeth that way. These discrete wyttye men also thynke thus. Lo of the one part those that haue rule of the churche and worldly gouernemente, confyrme and strengthen theire doctrines with som testimonyes of scripture, with the autoritye of fathers, with the consent of certayne Counsailles, and with the oppynion of long contynuance: and these are learned and holy men, and it is not lyke that they are cleane destitute of the holy ghost.

But on the other part they doo the same, and much more strongly: they pike out the foundacion of all the hole scriptures, and lay them out openly before men, they repoꝛt thẽ to the purest sentences of fathers, and to the

autoritye

autoritye of ỳ purest Counsailes, and shewe the consente of the churche in all ages contynually from the begynnyng. Neuertheless they are but a fewe men in numbre, and of no famous estimation. To be short both partes seme to haue some truthe on their sides. They thynke therefore: what shyfte shall I make in thys behalfe? It is muche better for me to be a Neutre in so great a controuersye, than to take vp the stryfe to myne own harme.

So men that loue honestye (as they woulde be taken) are offended with the vices of both partes. They thynke, lo on the papistes part there are many fowle faultes and vices, idolatrye, inuocation of dead saynctes, defyling of the Sacramentes, Symonye, wyueles hooremonging, et cet. On the contrary part among the gospellers there be many imbecillyties, there is no discipline, there reigne deceates, dronkennesse and riot. So both partes haue very many thynges worthy reproche. And when they haue conceaued such a fantastical imagined toy in theire heades, as Plato had or rather as the Anabaptistes haue, what maner a thyng the congregation ought to be, that is with out spotte or soyle, therefore they thynke it a wyttyer parte for them to abstreyne from both sydes, till thole

offences

offences be taken away. They see the power and successe of the ons part, and iudge their luckye state to be a testimonye that God loueth them: Agayne they behold the myshortunes and myseries of the other part, which they take for tokens that God is displeased with them. At a word, they compare the quietnesse of the papistes and the troubles that the other part suffereth together. In all these matters reason toyleth iolily, and casteth very many folkes hartes headlong into the full streame or gulf of all doubtes.

Thirdely, they be Neutres and Jackes of both sydes, that shunne the feare of daũgers and the crosse of persecution, whiche for the most parte kepeth company with the confessyng of the truth, as the shadowe doth with the body. And all this commeth to passe, by reason they are ignorannte of the worde of God. For those that wauer and doubt after thys fashiõ, wer neuer true Christians: they neuer layde the foundacions of sounde doctrine aright, and they are the sede that was throwen, vpon the high way & vpon thornes and stones, which can bryng forth no frute. They set more by the thynges that are corporal than euerlasting. They are & remayne still the children of this worlde, farre wyser than the children of light in their generatiõ.

But

But I will talke no longer of these matters for they shalbe touched afterwarde agayne in theire owne place. Hereof (except my wyt fail me) it may be gathered in a maner, wher of these double faced doubters spring. And albeit som make one pretence som an other, yet they may be referred to this one sume, as I take it. Now therefore the question is not altogether to be stirted at, whether it be free for a mā to be a Neutre, that is to, abstayne vtterly from both partes the one being contrary to the other, and folowe his own wyt in the meane tyme, till the truth be opened, and be allowed of all men from the highest to ỹ lowest. The answere is symple, playn, and true, that there is a great difference betwene temporall matters of the worlde, and sacred matters of the soule, In temporall affayres a man may blamelesly, nay mary rightfully sometyme kepe a meane & suspende hys iudgement, that is to say, in such causes as be intricate and darke, and passe the capacitye of mannes reason. For there be very many natural things, whiche the weakenesse of mannes wytte is not able to try & searche out. And so in actuall things, there be not a fewe that passe mannes vnderstanding, and are not opened playne ynough yet to thys howrs. As when they dispute in naturall

thynges

thinges, how ỹ moſt goodly many coloured raynebowe is engendred in the clowde, of what matter the wynd is made in dede, from whence it taketh hys begynnyng and where it geueth ouer, or other ſuche lyke, it is not throughly tryed nor knowen. For a mā may perceaue in that matter, that reaſon is very weake, ſeeing it is not hable with her quicknes to deſcribe ſo much as theſe lower matters. The Philoſophers can not tell, from whence this darke ignorance is myngled among the moſt excellent lyght whiche was created in man. But the worde of God telleth that it commeth of ſynne. Adam whyle he was in hys entire perfection, diſcerned moſt readyly the natures of all thynges that bare lyfe, and of all herbes, and therefore he gaue euery thinge a name agreable to the nature of it, as ſcripture doth repoꝛt. Whereby it is playne that he had a great and a notable knowledge in all other natures alſo. But after hys fall, that gifte beganne to vaniſhe awaye more and more, namely in hys poſteritye, and that that remayneth in vs is very ſlender, but yet in mānes life it is both great & neceſſary. It alſo beareth witnes of God, and ſheweth that ỹ ſhadowes (or the decayes rather) of Gods workmāſhip do remaine yet ſtil, which ỹ ſōns of God muſt nedes reſtore, and

The rainbowe.

The wynde.

and ỳ shalbe done perfitly in the resurrectiō. But to retourne to ỳ matter. It is not lawfull for all thys, for a man in al worldly matters to restrayne hys assent, to doubt, and to agre vnto no iudgemēt. For som are knowen by their principles, which are either deduced out of theyr principles by good consequence, or els they are knowen & discerned perfitly ynough by experience. In such cases verely, an honnest man may not lawfully doubt: as that twyce twoo are foure, a man may not lawfully make a doubt of it, bicause that manner of knowledge is grauen into mannes nature. That a man should do one good turne for an other, and that none ought to hurt another, al mē know by nature most certaynly. Wherfore if any man will yet stil stande in doubt, he is iustly compted not to be a man, but the monster of a man, and without all wytte.

So yf the question be asked, whether voluptuousnesse or vertue be the end that man is made to, it is not lawfull to be a Neutre. For the very reasons that are deduced of nature it selfe, doo euidently declare, that not voluptuousnes but rather vertue, (that is to say, the acknowledgyng of God) is the ende wherunto man is ordayned. For the law of nature is so graffed in euery on of vs, that it

repre-

repꝛesenteth and sheweth (as muche as remayneth still in our coꝛrupte nature) ẏ chief woꝛkeman, as it were in a glasse. Therfoꝛe they ẏ say, voluptuousnes is the end whereunto man is made, are led by a certain blind bꝛutishe affection rather than by the iudgement of nature. But as foꝛ those that leaue the matter in a meane, & folow nother part, as though it wer a matter aboue mānes vnderstanding, they are dꝛyuen doubtles of all diuels in hell. And yet there were among them that lyued as nature let them without the light of Goddes woꝛde, which contended openly, that a man must doubt euen in these matters that I now speake of: and affyꝛmed that the truth is incompꝛehensyble, that is, can not possibly be attained: as those that folowed Plato, Pirrho, a man most vnreasonably mad, which taught that nothing can be certaynlye knowen, that all thing must be doubted of, oꝛ (as I maye so terme it) that Neutralitye is to be allowed. As, that I am now in this place, that twyce foure are eight, that a man seeth with hys eyes, that he heareth with his eares, & suche like, he said al is vncertain. But it is a manifest & moꝛe than a diuellish madnesse, to put no difference at al, betwene those thynges ẏ God hath grafted into nature, and would

haue to be rules for men to doo by in their life time: and those thinges which the wytte of man is able either with much a doo or els not at all to atteyne. These monsters with their folowers are iustly hissed out of the doores. For what is it els to deny so manifest & so Naturall thynges, but to fyght with Nature, nay, rather with God himself? Those thinges also which are confirmed by handsome and not altogether absurde reasons, a man may not lawfully infringe or weaken without good aduisement. For it is the propriety of a good and a sobre witte not to loue cauillations, and in matters of more doubt to embrace & folow the sentence that is more to the purpose and the more like to be true. Holde fast therefore the difference betwene hydden and perplere maters, and those that are subiect and expressly set forthe before all mennes eyes and vnderstandyng, or bee strengthened at last with tolerable reasons. In matters that be obscure and intricate a man may put of his consent till the truth be knowen. But when it is once brought forth and openly shewed, none that is in his right witte ought to saye against it.

After like fashion in pleaes of law, in seditions & tumultes, when the cause is doubtfull and disputable, a good man maye wyth

out

out hurt of conscience be a Neutre. For it may be, that in politicall causes both partes may somtymes erre from the truth, beyng deceaued with the likelyhoode of the truthe. Therfore it is a more sure way for a man to remayne a Neutre and in doubt still, vntill the truth be euidently shewed. Neuertheles Solon whiche was the noblest wise man of his tyme, made a lawe, that it should be lawful for no mã to be a Neutre in publike matters of variaunce, bicause (as Gellius expoũdeth it) that waye was thought to be of very much importaunce to establish concord. Besydes that a Neutre myght be reckened and accused as a traitour of both partes. But of this maner of sentence I will make no longer talke here. Only let it suffice that I haue briefly shewed, that som thinge in worldly & ciuile cases be vncertayne & doubtfull, wherin a good man may be a Neutre, till the error be taken away: and that som things are so certayn and so manifestly plaine, that no man maye stand in doubt of them, except he will braule with his owne conscience, and abandon all certayntye. Solon.

But in sacred matters, perteynyng to Goddes glorye & our soules health, the case is farre otherwyse. For I reason not here of ỹ iudgementes that are borne with vs natu-

rally and we know them without a teacher: as are the principles of speculation & practise, which I spake of a litel ere, as al a whole thing is greater thā any part of it, that Parentes ought to be honoured, and such lyke, or those that are known by experience or any meanes els but of the secret mysteries of God, which (as ỳ Apostle sayeth) no eye hath sene, no eare hath heard, nor haue entred into any mannes hearte, whiche therefore be certayn, sure, and perpetuall, bycause God hath opened them, not in sygures but plainly, and would haue euery body both to know them and beleue thē. But to make the matter more playne and cleare, I shall deuyde it as it were into twoo formes.

First there be som thinges in Scriptures ouer darke, which are not all throughly opened, but are deferred vnto the life to come: & diuerse men haue diuerse opinions of them. Then there be other thinges that are manyfestly disclosed & declared, which God would haue to be knowen in this lyfe. In dede I make not this distinction to narowly and superstitiously, yf any man lusteth to deuide it more tynely, I hynder him not. Touching ceremonies instituted in the churche by the auctorite of man, forasmuch as they swarue somwhat from this matter, my purpose is

not

not to speak any farther of thē in this place. Of that first sorte, suche be, as are no Articles of the faith, nor be so necessary, but that we may be saued though we knowe thē not. But forasmuche as mannes Nature is curious, & goeth about to search out secretes, & namely those that are hidden priuye by the singular counsaill of God, that is the cause why men doo vary in opinions, so that one thus, and an other after an other sorte hath iudged of them. In this variety of opinions, & in such matters as either are not throughly opened, or the exacte knowlege of them is not required vnto saluation, we maye restrayne our assent and subscribe to nother parte, as in a matter to depe for our capacitye perfitly to inquire of. As for example. In the Scriptures it is tolde before hande that this worlde shall once be destroyed, and the quicke and ỹ dead iudged: thus farre it is an article of our faith. But the time whē, what yeare, what daye, and what moment that shalbe, is no where expressed clerely and distinctely in the Rolles of holye writte. And Christ when his Apostles asked him, made thē this answere: It is not for you to knowe the times or the seasons, whiche the father hath set in his own power. Act. i. And Concerning that day & howre no man knoweth

The certayn day of dōms.

nor the Angelles of heauen, but onely the father. Also, The dayes shalbe shortened for the electes sake. Meth. 24. And Paul saieth. The daye of the Lord shal come as a theefe in the night. 1. Thessa. 5. Therefore as concerning the prefyred and very eracte time, whē ỹ whole building of this world shalbe dissolued, and all the dead shall at the soundyng of the trompet and the voyce of the Archangell, come out of their graues, it is not an Article of the faith, but a riddle, that we perchaunce shal neuer be able to read. But men now a dayes (as their Nature is palling curious, and harpeth vpon thinges forboden) gesse at a venture. They bryng out Elias sayeng of the. 6000. yeares, wherwith the workes of the fyre dayes accorde. Ther be som Prophecies in Daniel, in the sayenges of Christ and the Apostles, and in the Apocalipse: and som signes also are spoken of to come before, whiche are now come to passe before oure eyes. Of these and certayn other certes chafed together, the time is sucked out when the worlde shal haue an end. And ther haue ben som double diligent and busy witted men, that letted not to apoynt the very yeare and daye in open wrytynges, but whē it happened not euēly after their reckening, it made som of them ashamed, and reproued

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them of notable vnaduised temerity. And albeit no man (as I suppose) will cal it sinne to try and boult out som matters that are somwhat secrete and hydden in the darker prophecies of the holy scripture, yet it is as free for a man, not to assent in post hast to thinges that be vncertayne.

Therfore seyng alwel the coniectures be vncertain, what coniectures soeuer they be, as also Christ hath told before, ý it is a matter not possible to be boulted out, no not so much as of the Angelles in heauen, which passe vs not a litell in wisedom and knowlege of secrete things. A Godlye man may without hurt of conscience in thys behalfe doubt, and confesse frely, that he will leaue the matter in the mydde waye, bycause it is to highe for mannes reason possibly to perceaue, except God reueale it vnto him. There be other matters also such as this is, but let vs come now to other opinions. There are sondry opinions, what the starre was that shone to the wyse men in their Journey to Christ: whether it were an Angell, or a certain starre so fashioned & gouerned of God, ý it had a wonderful course, applyeng it selfe mete for the wyse mẽnes passage. Doubtles the opinion of both partes semeth like to be true. For ý moning of it both almost proue, The Starre.

that there was som reasonable thing in that flamyng bryghtenelle. For it made no further hasse than serued for the wyse mennes turne, and shewed the right waye (as combrous as it was to hytte) through euerye by waye, now and thē it hidde it selfe, and at last it stode straight ouer ẏ houle, where Christ was newly borne: insomuche that it hanged downward and poynted ẏ very place where the Babe lay. Therfore the reasonable course and place seme not possible to agree fytlye ynough with a Naturall starre, but rather vnto an Angell, for Angells are in other cases many times sene in fyrye flames. Contrarywise ẏ power of God maketh al thinges possible, ẏ it myght haue bene thought a very starre in dede. For who wil saye, it is not possible for God, to create a new starre in the honour of hys most deare beloued son and of that wonderful worke, & to appoint it an other place thā the rest had, yea to make it to moue also after so marualous a fashiō, that when the wise men were set forwarde, it guyded thē the way stil vnto Bethlehem, and there whē it had done as it was appointed, it banished awaye agayne: God with one only worde set all ẏ whole court of heauen in order, & prescribed to the starres both that moue and shoote, their courses, whiche

they

they holde on still vnto their appointed ly-
mites, where they shall also chaunge. So in
dede God might at his owne almighty will,
most easely bring to passe, that a very starre
shoulde shyne bright in the ayer, & kepe this
so wonderfull a race still vnto Christes man-
ger. Notwithstanding forasmuch as it is no
Article of the faith, but a hidden matter and
an opinion, and maketh small skill, whether
of these myndes a man leyneth vnto, ỳ soule
catcheth no peril nor harme by it. Wherfore
it is free for a man in this varietye of opini-
ons, to kepe backe hys assent, and be a Neu-
tre. It hath ben long in questions, and hard
hold hath ben among diuines, concernyng
the soule of man, whether it be engendred
of his own Naturall offspring, or be engraf-
fed into the Lumpe of mannes substaunce
from heauen, seing it begynneth to haue life
in the mothers wombe: There is tough rea-
sonyng on both partes. Of the soule of man.

Such as thinke it is not derined from the
parẽtes but inskilled or rather engraffed frõ
without, of God, allege thys saying: GOD
breathed into hys face the breath of life. Af-
ter the same sorte they thinke euẽ now that
man is created of God, so as their soules are
brought downe out of heauen, and powred
into the bodyes. Ther are other coniectures

also, as that soules be certayn heauenly substaunces, and come not of the elements, and that they are perpetual and not mortall nor subiecte vnto corruption as other membres of a mānes body are. Nother doo they thinke it consonant, that one soule is engendred of another soule, as one body is of another, seyng spirituall thyngs can not be chaunged after such maner of sortes.

On that other syde ỹ opinion semeth both Godlye and lyke to be true, to affirme, that soules are engendred matter in dede of Naturall offspring, that is to saye, that they are deriued from the soules of men by the wonderfull and almighty power of God, as all the condition of man is. And this is confirmed by no light harnessed reasons, nor without certaine testimonies of the Scripture whiche seme to graunt the same. Originall sinne is grafted naturaly into all men and women so sore, that the body is not only defiled with it eue̅ of nature, but also the soule is with the body both euill fauourdly araied with sinne, and gilty before God of euerlasting wrathe and damnation, except it be regenerate and borne a newe whereby the spottes of synne are washed awaye by the worde, the Sacramentes, and the vertue of the holye ghost. Thys semeth not possyble,

Originall sinne

that

that soules which be pure and dearely belo-
ued of God being seuerally framed, and cle-
sed within the body, shoulde allone as they
are closed in, be infecte with the contagious
venome of the corporall substaunce and dis-
please their maker so sore that for the soule
synnes sake which the soule brought not in
it, but the Inne (that is, the body) committed
which God sent the soule into, should be en-
forced to suffre and sustayne eternall paines
as well as the bodye. Also it is certayne in
the wicked that not only their bodyes which
they receaued of the corrupte nature of their
parentes shalbe damned at the last day but
their soules also. Therefore how could God
chose but be partly the cause of sinne: howe
coulde he be but vnrighteous, if he had cres-
ted and enspired a pure soule of it selfe, and
yet straight wayes for all that would compt
it giltye and damne it no lesse, than if it had
commytted in it selfe that synne that is cal-
led Originall synne: But the Psalme say-
eth: Thou art GOD that wouldest no ini-
quytye.

Paule sayeth, we were by Nature or we are
borne the chyldren of Goddes wrath. Yf
a pure soule be ioyned to the bodylye sub-
staunce whiche is deryued and defyled with
synne from his parentes, howe are we then

borne

borne wholy the children of wrathe: For it is certayne that Paule speaketh not onely of the sinfull bodye, but of the soule also that is ioyned to the bodye, or of the whole man. Dauid sayeth. Behold I was conceaued in wyckednesse, and in synnes my mother bare me. He sheweth in playne wordes that he hath al wholy not only after the body but also after the soule euen from hys mother. (that is, out of hys mothers substaunce) Originall synne, ignoraunce of God, doubtfulnesse, distrust, wauering motions from God, and readynesse vnto synne. All these sayeth he, are planted in hys Nature from hys mother. And therefore hys mynde is, that he receaued a sinfull soule of hys mother, by a certayne natural generation also. Besydes that, man doth begette man lyke to hymselfe. But man is a reasonable creature, he is made not only of a brutishe body, but of a reasonable soule also. Therefore man begetteth not an vnperfyte thyng, that is to saye, a body without a soule, but the bodye and soule together. It maketh no matter, though we can not discerne the maner how, and though it seme an absurditye, that one soule is dersyued of an other soule, one spirituall thyng of an other spirituall thyng. For GOD is almyghtye, and lyke

as

as he is able to make the body which is com-
posed of the elementes, eternall and vn-
corruptyble, as all oure bodyes are (for a-
mong other Articles, we beleue the Re-
surrection of the bodye) euen so accordyng
to his owne Maiestye, he is able to conserue
that order of Nature, whiche he hath insti-
tuted from the beginnyng, and bryng to
passe that out of the heauenly matter whiche
the soule hath, an other heauenly matter shal
also spryng and be begotten. But what
meane I: Seing al this whole matter is an
obscure case yet stil, and peraduenture God
of hys singular decreed counsaill will put of
that question vnto the lyfe in an other world,
and forasmuche as the soule catcheth no pe-
rill by it, therefore a man may frely leaue it
in a meane, nother is it to be reckened any
Heresye, whether a man holde on thys syde
or that.

I remembre that the reuerende father of
blessed memorye. D. Martyn Luther in a
certayne dysputation of thys controuersye,
reasoned many thynges on thys parte that
I last spake of, and that the excellente learn-
ned man. D. Pomerane dyd behemently
instant and beseche hym, that forasmuche
as he had so weighty and so many causes
to defende his opinion withall, that the soule

cõmeth

commeth of Natural offspring, he would re
solutely determine, what sentence should
be geuen, but good Luther would not. He
confessed playnly wherunto he would leine,
but seing Austen and other graue doctours
of the Churche, had lefte it as a matter in
doubt, he sayde that he would leaue it also in
the meane as a matter not yet throughlye
ynough discussed. Therefore in the. 31. Pro-
position of these themes, whiche beginne.
Verbum in Diuinitate, he sayeth. Those that
haue thought the soule to come of Naturall
offspring, seme to iudge not all contrarye to
the meanyng of the Scriptures. And in ths.
46. Proposition. Albeit a Christian man
may with sainct Austen and ỳ whole church
be ignorannt of thys matter without peril,
et cet. These examples haue I made sũwhat
the longer rehearsall of, that the reste of the
same sort may so much the eallier be applied
and discerned. Now by litell and litel I will
drawe nerer to the matter.

There be also in the Scriptures, namely
Articles of the faith, which are both euydent
and vnchaungeable, so that no Neutralitye
may be graunted in them. That is to saye,
GOD in manhynde whiche he made to hys
owne lykenesse, whereof his will is to be ac-
knowleged and glorifyed both here in the

lyfe

life to cõme, hath hys owne selfe reuealed a certayne, cleare, and perpetuall doctrine of hys essence and will, as muche as was necessary ynough vnto that knowlege and glorifying of him, & the saluation of oure soules. This doctrine he wrapped not vp in darkenesse so as no man might be able to vnderstande it or expounde it aryght. For yf it were lyke vnto Sibilles leaues (as they say) what good would it doo vs?

But he hath set it forth clearely & plainly, so as no maner of man can fynd any fault in it for obscurity. Yea he hath also adourned and cõfirmed that doctrine with very many such Miracles and testimonies, as no Religion euer had. And in this word of God, all Godly folkes in al ages haue quieted thẽselues, ỹ is, they wer at a ful point that accordig to this opẽly declared wil of God they haue righteousnesse and life: and in this faith they haue praysed God, they haue called vpõ God, and bene pacient in troubles whẽ thei haue bene wretchedly entreated. They haue also rightly instructed their posterity, not in fantastical dreams, but in ỹ true doctrine which god himselfe hath openly proclaymed. God hath also boũden al people throughout al ỹ wyde world vnto ỹ worde, as I shal tell you anon. And ỹ word of God wherein the knowlege & glory

The worde of God is a Mysterie.

glory of God and the saluation of our soules is conteined, is called a Mysterie, because it is only the wisedom of God and not of man: that is to saye, not knowen by nature. For albeit some sparkes of the lawe remaine yet stil in man, which should (doubtles) haue ben a great deal more excellent, yf man had continued in his entier perfection of nature, yet concerning that true essence of God, and of the good wil of God towardes vs sinners, of righteousnesse without ỹ law, of inuocation in the name of ỹ Mediatour, of pacient sufferaunce on the crosse & in death, of the maner of ỹ resurrection, & of eternall life, man had knowen nothing at al, had not god com out of his secret seat & declared these maters by open proclamatiõ. And therfore this heauenly wisedom & doctrine of mannes saluation must be drawen out of his original foũtayne. God hath also declared his vnspeakeable greate mercy, in that he hath not onely brought this wonderful & secret wisedõ out of heauẽ, but also least it should be forgottẽ of thẽ ỹ come after, & least they should saye as it wer in so darke a night as no mã might see nothig & so kepe nothing of that doctrine in remẽbraunce, he caused it to be faithfully registred by his instruments peculiarly appointed to that vse, in certaine sure Rolles,

that

that is, in the wrytynges of the Prophetes and Apostles, wherout that doctrine might euidētly be knowen vnto al people throughout al the whole worlde, and by this meanes to endure continually to the worldes ende. For that cause when Tyrantes haue often tymes gone about with fire and sweardc to destroye the Prophetes and Apostles bokes, yet hath he preserued them in all ages, and stirred vp godly and holsom teachers, which in case the truth and true Seruice of God, haue been at any tyme violentlye assaulted by the membres of the diuell, haue wyped away and remoued corrupt expositions from the worde of God, as it were mysse from the sunne, and brought it vnto the sounde interpretation again. This is such a maner a doctrine, that without it no man can possibly acknowlege God aright, nor cal vpon God, nor glorifie God as he ought to doe, no, nor attein righteousnesse, nor the holy ghost nor yet eternal life. And therfore in this heauenly doctrine, or in the Articles of the faith, it shalbe lawfull for no man to stand in doubt, or to make any halting on both sydes of thē, but it is necessary for euery body to knowe embrace the truthe, and loke what is not agreable vnto it, to turne away and renounce as erroneous and Blasphemous. But what

these Articles be, I recken it losse labour to make ouer many wordes in rehearsing of thē in this place. They are plainly compryzed in the Credes of the Apostles, of Nice, & Athanasius, and those we iudge and beleue doo agree with the perpetuall meanyng of ỳ prophetes & Apostles wrytings. Now therefore I wil open two or three causes, why it is not free for a mān to dout in these Articles, or to folowe a certaine mean iudgement betwene both.

Why a mā may not dout in ỳ articles of ỳ fayth.

The first reason is, bicause God himselfe hath reueled that same word, and hath bounden all folkes of all nations by an vnchaungeable commaundement, both to embrace, learne, and confesse this word Deu 4. You shall not adde vnto the word which I speake vnto you nor take from it. Kepe the precepes of the Lorde your God, whiche I commaunde you. Deu. 5. You shall not slyde, nother vnto the right hande nor to the left, but you shall walke by ỳ way which your Lord hath cōmaunded, that ye maye lyue, & that it maye goo well with you. Also Deu. 12. What I commaunde the, that onely doo vnto the Lorde, put nothing to, nor take any thyng fro. Suche sentences as these, are oftentymes rehearsed in other places. So Iosua is bounden to the word, and is cōmaunded not

to

to laye downe the boke of the law out of hys handes, but to studye in it continually.

For GOD delyuered vnto the people of Israell his worde not vncertayne, but certain and playne, and wolde haue all both to vnderstande it and folowe it, as many as purpose to be of the nombre that pleaseth him. And the Prophetes declare, that they bryng and set abroad the worde of God: and therfore they require all folkes to hearken to thys word at their mouth as well as yf God him selfe spake out of heauen without backe slydyng or wauerynge. Esaye byandby at the fyrste dashe, maketh suche a thoundryng, that he calleth heauen and earth to recorde. Hearken (sayeth he) O heauen and earth, what the Lorde hath spoken. And in the. 59. Chap. This is my couenaunt with them sayeth the Lord. My spirite which is in the, and my wordes whiche I haue put in thy mouthe, shall not departe from thy mouth nor frō the mouth of thy sede saith the Lorde, from this time forth & for euermore.

In the newe testament the father of heauen hymself establysheth this commaundemēt, when he beareth record vnto his sonne. For thus he maketh open proclamation out of the clowde, This is my welbeloued sonne in whom I am pleased, Heare hym.

It is an earnest sermon surely, whiche the maiesty of God hymselfe preacheth oute of hys moste high pulpit, heauen, and out of his owne priuy chambre, yea and that of the greatest matters of all, and maters of moste weyghty imporitaunce. For in these fewe wordes he exhibiteth vnto the whole worlde (accordyng to hys former promyse) theyr Messias, and beautifyeth him with moste highe commendation. First he describeth his personne and dignity, and sayeth. This is my sonne not by Adoption, as we are all made by Christ as many as beleue in him: but the only begotten sonne, coeternall and consubstantiall with the father, which now by the wonderful counsail and worke of god beyng vnited with mans Nature, is in these wordes presented. Then he geueth warning what his office is, and sayth, we must geue him audience. Therefore he hath to declare vnto menne from the decreed ordinaunce of Goddes maiestye: that is, it can not be chosen, but he muste nedes haue the office of a teacher. And therwithall the heauenly commaundement is enclosed: Heare him, by the which al folkes throughout the whole world are bounden to geue audience to thys one personnes word, and to none but his. For he only hath commission to proclayme and de-

clare

clare the secretes of God. And of what ma-
ters he preached, the Sermõs that the Euã-
gelistes haue Enrolled, make playne men-
tion: that is to saye, of the true knowlege of
God (as perteyning to his essence and will)
of synne, of righteousnesse, of the Resurrec-
tion, of lyfe, of the spirituall and euerlasting
kyngdom of Christ, of true calling vpõ God
and other seruices due vnto G O D. Here-
vnto perteyneth the saying. Psal. 2. He hath
ordayned me a kyng vpon his holye hyll of
Sion, and I shall Preache his commaunde-
ment. Also: kysse the sonne, least the Lorde
be angrye, and you perishe from the ryghte
waye. And concerning the Apostles, Christ
sayth. He that heareth you, heareth me. For
he sent them forth in all the worlde, not to
spreade abroade new opinions ymagined of
their owne brayne, but to be notable and
perpetuall wytnesses of the Doctrine and
merite of Christ, he installeth them there-
fore with this Autority for certaynties sake,
& willeth all men to heare them, as well as if
he himself spake the same words out of hea-
uen that the Apostles doo in their ministery.
And therfore he saith in an other place. It is
not you that speake, but the spirite of God
whiche is in you. And for that cause also
those Preachers take vpon them the name

of Apostles, and saye plainely they are the seruauntes of Christe. Paul was so bolde thereby as to saye. If any man preache an other Gospel vnto you, than we haue done, cursed be he. And God hath oftentimes with many most greuous sore slaughters reuenged the contemnyng of hys worde and the falling vnto heathenysh opinions, which the Prophetes cal by a very filthy fowle term, Horedome.

Hereby therefore it is euident, that al me are strayghtly bounden by the commaundement of God, to heare that Doctrine which God hath manifestly declared by hys owne worde, and hath put it into certayn persones mouthes hauing singular testimonyes of God (and by them hath Enrolled it into certaine monumentes of recorde, that is, into the Prophetes and Apostles writinges, and had sealed it vp with great Miracles) and accordyng to that doctrine and none other to acknowlege and serue God.

Therefore it is clearer than the sunne lyght at nons dayes, that a man maye not lawfullye poubt in thys Doctrine, nor bee a Neutre.

Then it foloweth consequentlye, that all those are toto farre wyde from the truth, whiche fall from this Doctrine, and eyther

ymagine an other themselues, or els folowe some other that is allredy deuysed to their handes. Esaye saith: he that speaketh not accordyng to this worde, shall not haue the morninges light.

The seconde Reason is. There be two Contradictions (that is to saye, two Doctrines, the one cleane contrary to the other) which can not possibly be brought to a concorde, by any arte, either of any Angel, mã, or Dyuell: the worde of GOD and mẽnes doctrines, whether they were hatched vp within the Churche or without the Church, and who so euer was the autour of them, whether Mahomete or Pope, Bysshop or King. For it is a sure vnfaillyng principle: Ther is one truth, and more than one truth there cannot be.

Then whatsoeuer varieth from that one, muste nedes be no truthe. For truthe agreeth wyth truthe. Nowe then, the worde of GOD ys onely one agreeyng wyth it selfe, euerlastyng, proclaymed by Christe out of the eternall Fathers bosome and conteyned in the Bokes of the Prophetes and Apostles. Contrarywyse the Doctrines of men are variable, and swarue toto karre frõ the onely worde of God, and differ among themselues more than colde and heate.

Goddes worde & mãs doctrine.

Take example onely at the Papistes doctrine, and conferre the sincere worde of God with it. The Papistes teache that men are able in this lyfe to satisfye the lawe of God. This is their vnmouable principle, and the oute of it they drawe and set vp what they lyste them selues. Contrarywise the worde of God affyrmeth, that men are not able to satisfye the lawe of God. And what is the let? Mary syr, the Poison of synne, whiche remaineth yet still euen in the that be borne a new, so that it infecteth and marreth euen those woorkes that be most excellent. This proposition is also confirmed by the greatest woorkes of all other, by the sendyng of Christ into the worlde, and by his Passion, Resurrection, and Ascention. For yf man be able to fulfyll the law, Christ dyed in vaine, and al his benefites are of none effecte. But that is not possible.

Marke ỹ differẽce betwene Goddes word and the papistes doctrine.

The Papistes stryue with hande and foote (as they say) that the perfite fulfilling of the lawe is our owne doyng. But the worde of God sheweth contrarye, that the perfite fulfyllyng of the lawe is not our dede but Christes, whiche we receaue by imputation (that is, by free pardone) through fayth. Christe is the ende of the law to iustifye all that beleue. Roma. 10. The Papistes saye, that

that man is partely iustifyed, and pleaseth God, and made enheritour of eternall lyfe by the merite of Christe freely, as perteining to his fyrst acception and partly by charitye to make vp the mater: that is to saye, that man is iustifyed, made perfytly righteous, and getteth eternall lyfe by hys owne dedes doyng. Contrarywise the worde of GOD affirmeth that man is at the beginnyng and endyng, fyrst and laste iustifyed, accepted, pleaseth God, and made enheritour of eternal blessednesse by the only merite of Christ whiche is applyed by faith, freely without workes eyther goyng before or commyng after. God loued the world so, that he gaue hys onely begotten sonne, that all that beleue in hym shoulde not perishe, but haue lyfe euerlastyng. Jo.3. The Papistes crye out, that good workes are Meritorious vnto Saluation. Contrarywise the word of God pareth awaye all occasion of boastyng from vs, and reporteth openly, that mannes workes are not meritorypous vnto saluation. For the one only worke of Christe is meritorious in this case, so as it is suffycient for all that beleue. Hebr.10. The Papistes teache, that we muste stande womanlye in a doubte, whether we be certaynly forgeuen

of our sinnes, or whether we be in the state of grace, and please God or not, and so continue still to our dyeng daye. Contrarye wyse the worde of God requireth a directe playne fayth and an vndoubted truste that euery one resolue with himselfe so certainly that he is presently pardoned of hys sinnes for Christes sake, as he is sure ỳ he heareth the worde of God, whiche is the power of God to saue all that beleue. Rom. 1. And as surely as he heareth the Absolution with his eares, and as certainly as he receaueth in the Lordes Supper the moste excellent pledge of thys mater, euen the Sacrament of Christes body and bloud, and so is he truly vnited with Christe. The Papistes doo prate as yf they were wood, that we muste not onely pray vnto God but also vnto saintes, though not as helpers (loe howe newe Religion hath cembred them nowe:) yet at least as intercessours and petitioners. Contrarywyse the worde of God requireth that the honour of Innocatiõ and prayer be done to none but to God alone. Thou shalte honour the Lorde thy God, and him onelye shalte thou serue. Deu. 6. The Papistes calle vp the nose into the wynde and crake, that the churche is tyed to the Bysshoppe of Rome and hys College. Contrarywyse

the worde of God byndeth the Churche nether to Persone, Place, nor time, but sayth: wher twoo or three be gathered together in my name, I will be in the mydes amongs them. Also. My sheepe shall heare my voice. Item. I haue perceaued for a truth, that God is no acceptour of persones, but that in all kyndes of people, whosoeuer feareth hym, and worketh righteousnesse, is accepted vnto him.

The Papistes teach that the Lordes supper is a Sacrifyce, that is, an oblation to purchace Remission of sinnes withall, both to themselues and to others not onely the quicke but also to the dead: and that the one parte of it must be caryed about to be gased at and worshipped and yet not to be receaued. And that other part nypped away quite frō the laye people. Contrary wise the word of God affyrmeth, that the Lordes supper is not a sacrifyce wherewyth we make Sacrifyce to God, but a most excellent benefyte, that God maketh vs partakers of, and is auayleable vnto vs, not by gasyng at, but by the vse and partakyng of it: as the wordes sounde. Take, eate, take, drynke: and that it is a cruel sacrilege to take away the cuppe, wher neuertheless by Goddes appointmēt it is expressed in the very wordes of the institution:

tution: to be common to all: drynke ye all of thys (sayth Christe:) And seyng the bloud of Christe was shead alwell for the laye people as for the Ministers of the worde: that kynde whiche ought to put men in remembraunce of Christes bloud shead, may not be denyed to no state of men by any right, or by any honest pretence.

These and such lyke poyntes of doctrines (which al to recken up wer to long) are farre more contrary one to an other, and can bee muche lesse brought to agre together, than fyre and yce, drought and moysture, seyng they be extremities and placed in the vttermost steppe, and no mydde waye can be possibly founde. For the autours themselues are one contrarye to the other: and the maters thẽselues are one contrary to an other. The one parte hath Godds worde, the other hath mannes worde which albeit nowe and then (to cast a myst before the eyes of the vnlearned) cloke their errours with som textes of Scripture, yet they doo it with extreme iniurie and reproche of the worde of God. Besydes that thou hast the vnchaungeable word of God. If any man preache any other Gospell than that you haue receaued, cursed be he. Therfore a man maye not lawfully be a Neutre in this behalf. Either heare ỹ word

of

of God and beleue it stedfastely, or folow the lying gloses of menne, and hurle awaye the worde of God. If thou beleuest that thou art accepted vnto grace throughe Christe, then thou muste nedes geue ouer trusting in thy workes: but if thou seke to be iustifyed by thy woorkes, thou canneſt not chose but caste awaye Christ.

And seyng it is euen so, what a madnesse, naye what a mad woodnesse is it for a man to busye hymselfe so muche to bryng these Contradictions to agrement? what a presumptuous and wytles Bedlam brayned parte is it for vs to iomble those thinges that seme agreable vnto our reason with ỹ highe Mistery of God, and so to make an horrible euil fauoured mingle mangle? God hath declared his plaine certaine sure worde from heauen, confirmed it with Miracles, and bounden all people vnto that worde by hys earneſt commaundement: and yet we goe about to myngle our owne dreames, naye our dregges that stycke in oure drowsie blind reason, with the moſt bright sunne, and to reforme the eternall and vnspeakeable wisedom of him that made al thinges. Alas men, alas Mens manners.

The third reason is lyke vnto thys that went before, that there is but one onely doc-

trine,

trine, that quieteth the conscience and bringeth righteousnesse & eternal life. And that doctrine is the only worde of Christ, whiche he set forth hymself in Paradise, then afterward by the Prophetes, thirdly by himselfe when he was made man according to the Prophetes sayinges: fourthly by the Apostles & that successours and disciples. And the summe of that doctrine is this: The womans sede shal breake ỹ Serpentes head. Gene. 3. In thys saying consisteth all the whole old testamẽt. And in the new Testament the same sentẽce is rehearsed and expressed more clearly: God so loued the world, that he gaue his only begotten sonne, that all ỹ beleue in hym should not perysh but haue life euerlasting. Jo. 3. And thys sentence is expounded by all the whole, newtestamẽt. And as for al other doctrines how gaye and howe pleasaunt so euer they seme, spring out of nothing ells but out of the Law, as out of the only and most plenteous fountayne. Therfore like as ỹ law (as the scripture reporteth) doth worke wrath, & can none otherwise doo (for all ỹ whole Nature of man is sinfull & gilty) euen so doo all other Doctrines nothyng ells, but Feare, Wounde, Kill, and Damne the conscience. Whereof it is plaine, ỹ they are no holsome Doctrines for vs in any wise to haue forge-

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nenesse of sinnes & eternall life by. Now let vs at few wordes trye out the Papistes doctrine & ours in the principall Article of all, & see which of thē a mannes conscience may ꝯ better & more surely be quieted in. For surely the doctrine can not faile but be most nere vnto ꝯ truth, that a mānes conscience cā fele perfite rest & ioy in. For the truth was declared frō heauen for this cause, or els it had not neded that God shoulde haue reuealed any thing. For all suche gaire as causeth wauering of mynde, spring vp fast ynough in our owne hartes without any outward trauaile. Our aduersaries nowe for a great many of yeares teach with wondering and scolding, yea rather with sweard, Fire, Water and plenty of Martirs bloud: That man is able to accomplish ꝯ obedience of ꝯ law, and consequently be Justifyed by his owne workes.

This ware although it be lapped vp in certain clowdye toyes, bycause ꝯ vnlearned should not know their falshood, yet their doctrine reacheth no further doubtles. For that which they faine of a certain grace ꝯ cōmeth of thē selues, & put a difference betwene redemption it selfe & iustificatiō or receauyng of a sinner, is nothing els but very Jugling castes to florish out their lies withall. First weighe ꝯ originall fountayne of ꝯ doctrine

wherē

wher they say, we are iustified by our wozke either alone wout the merite of Chzist, oz by our wozkes and the merite of Chzist together, as those teach that are the wilyer pyes. Are not these sedes of the lawe: yea in dede are they. Foz the law preacheth of wozkes, and promiseth iustification and life foz wozkes sake. And dothe not reason, whiche God hath engraffed part of the lawe into, tell the same tale: Foz naturally we think, that god accepteth all well doers, & hateth euil doers. But nowe pepe not at the lawe as it were thzough a Creuise of a wyndowe noz superfycially, but plucke awaye Moses vayle and loke vpon hys bzyght shinyng face, that is, loke into the harte of the lawe. Foz hereof cometh all the errour, in that our Pharisees and Iusticiaries doo clappe a fowle thycke vayle vpon Moses face, and see nothyng els commaunded in the lawe but outward discipline, whiche bycause it maye be done in some sozte, strayght wayes they slosh vp all the whole ten cõmaundemẽtes at one suppe, and prate like fyne Doctours, that they are able to fulfyll the ten commaundementes, yea to vtter thẽselues moze playnly in their colour, they faine wozkes of supererogatiõ, and ymagine a certayne perfection aboue the law, that is moze than nedeth. This is

Naye of Superabominacion.

vggly

vggly palpable darkenesse, where on very many before our dayes caught hold on, & very many yet still set much store by it. But Christ leadeth vs in to the bowells of ẏ law, where he saieth: Loue thy Lorde thy God w̄ all thy harte, with all thy soule, & with all thy mynde, and loue thy neighbour as thy selfe. Matth. 22. Deut. 6. And Paule saieth: The law is spirituall. Rom. 7. Lo, here is required not only outward obedience but inward obedience also, & that most perfite, full obedience in all poyntes, to ẏ vttermost of all the possible powers, ẏ mā hath: so ẏ if there be any thing in mānes life, (though it be neuer so litell) ẏ is cōtrary to ẏ law of God, it maketh a mā giltye of ẏ law, & bringeth ẏ payne of ẏ law. Yea all the holy scripture doth most chiefly of all reproue & condemne ẏ inwarde synnes, as ignorance of God, distrust, doubtfullnesse, security, concupiscence, enuy, hate, and all the sourgeing sea of motions repugnaunt agaynst ẏ will of God, wherof mānes hart is alwayes brink full. For whē ẏ obedience of the law is talked of aright, it is not ment of certayne vertues, which mēnes eies are blynded w̄ all, but of all ẏ hole obedience both inward & outward, ẏ may cōsiste & is able to stand in ẏ Iudgemēt of God. For God doth not (like a temporal iudge) geue iudge-

mēt vpō outward cauſes only, but he ſearcheth ẏ hartes & the reynes, & will haue ẏ hole nature of mā w̄ all his membres, yea euen ẏ ſlendreſt mēbres of all bent wholy to ſerue him. And in his moſt Juſt diſpleaſure he curſeth & damneth all ẏ doo not declare ẏ prayſe of both inwarde & outward obedience. For ẏ Judgemēt is both vnmouable & laſteth for euer: Curſed is euery one ẏ cōtinueth not in all things, ẏ are written in ẏ boke of ẏ law, to doo thē in dede .Deu.27. Now therfore let vs enter through this open ſētence pronoūced by ẏ mouthe of Chriſt & his meſſangers, whō he put peculiarly a part to miniſter his word, into ẏ priuie chambre of ẏ lawe, & let vs loke ſtedfaſtly vpō Moſes face, & ſearche our ſelues whither we be ſuch inwardly and outwardly as the lawe requyreth vs to be. Therfore remembre thy ſelfe, whether thou haue ſo cleare knowlege of God in thy hart, ẏ no darkeneſſe remayneth in it. Doth it not ſeme vnto thee now & then an abſurdytie & a thing not poſſible, ẏ God ſhould be three in perſones & one in ſubſtance? Doth not thy harte ſtand in doubt now & thē of ẏ good will of God towardes thee, & thinkeſt ẏ God regardeth not ẏ as he doth other folkes? Doeſt thou not think ſomtime, ẏ thou art diſtitute of all mānes help, & therfore thou ſhalt be ẏ

moſt

most miserable of al mē: Wouldest ÿ not be fainer many times or rather alwaies to haue worldly meanes which thou seest presētly wt thine eies, to trust vnto, & hold ÿ vp by thē as wt a staffe, thā to geue ouer thy self altogether to ÿ decreed pleasure & gouernaunce of God, specially in such cases as reasō seeth no sure hauē to rest in, nor cā finde any thing to settle it self vpō: Doth not this narow straite thought wamble often in thy mind to & fro: Alas, I am a sinner, thus & thus haue I offēded, who cā tell, whether God will haue me or not, seing he is righteous, & abhorreth sinners: Doest thou not think whē thou art vexed wt troubles, miseries or sickness, ÿ it is a tokē of Goddes wrath: Doest ÿ not graūt, & wouldest rather ÿ God should loue other after ÿ fashiō more thā the: Dost ÿ neuer fele in thy harte any sparkes of angre at least, if not ÿ hole flame of lustes, & euē most extreme readinesse vnto euil: Finally dost ÿ liue so al ÿ dayes of thy life, that ÿ offēdest no body in gesture, word, nor dede, & that ÿ seekest to doo other mē good as diligētly & willingly as to thy self: Doest ÿ ouerhip nothig in ÿ works of thy vocatiō: Verily if ÿ haue hit this prick so straight, ÿ ÿ maiest truly make thy boast of these matters, there is no doubt, but ÿ art worthy to be crowned wt ÿ goods will of God &

euerlastig life as a most worthily wõne best game. But I would see but cuẽ one mã stãd out sẽce ẏ fall of Adam (Christ except whiche is not only mã but also very God) that cã truly sai thus of him self, or deserueth this cõmẽdation. Doubtles yf ther were but one such a one, al ẏ hole scipture must nedes be false. I speake a great word, but it is vndoubtedly true. Aduise thy selfe well therefore, as I haue biddẽ thee, & examine thine own heart, wil and minde, if thou canneſt be persuaded thus of thy self. Out of dout thou shalt be fayne to confesse, that ther is more euil in al thy hole body than good: that blyndenesse in thy minde, ẏ an euil fauoured readinesse and lust in thy wil to doo those things ẏ are contrary vnto God, & a tombling of affections in thine harte beare rule and swarme in by heapes. No, the outward cõuersation cã not possibly hitt ẏ pricke of perfection ẏ it ought to doo. This all ẏ are in their right witte, can not chose but confesse wt their one mouth. As for those that are bewitched, it maketh smal force, what they scold against it. But if thou haue smal trust to thy self, at least way heare the reportes ẏ Goddes boke maketh, which onles thou be robbed of thy witte, thou canneſt not chose but graũt vnto. Gene. 8. The ymaginations & thoughtes of mãnes hearts

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are bent vnto euill euē frō his youth. Ier. xvii. Mānes heart is froward, and vnsearchable. Psalm. li. Behold I was cōceaued in wickednesse, & in sinnes my mother bare me. Eph. ii. We are eby nature ẏ childrē of wrath as other are, we are al such when we come out of our mothers wombe in to this worlde, ẏ all the hole lumpe of our substaūce is infected with originall poyson, & become gilty before God so sore, ẏ except we be regenerate & borne a new of water & the holy goost (as Christ teacheth, Jo. iii.) we can not entre in to ẏ kingdom of God. But thou wilt say, These sentēces be spoken of thē ẏ be not regenerat. But those which are borne a new, may satisfye ẏ law of God at ful. For they be newe creatures, in whom ẏ holy ghost hath his dwelling place, & begetteth & stireth vp new motions in thē. Hearke therfore, what ẏ word of God which cānot ly, saith of thē also. Psal. 129. Lord ẏ: ẏ woldest loke straightly ly vpon wickednesses, lord who could abide it. Psal. 143. Entre not into iudgement wt thy seruaunt, for in thy sight no man liuing shalbe iustified. O immortal God, what a thoūderclap is this: Al (saith he) are gilty before god, not only for the corrupt sinfull nature, which they bring frō their mothers wombe in to this worlde, but for ẏ inumerable sinnes which they haue

defiled their life withal, contrary to ỹ will of God, so sore ỹ no body could euer stand forth before ỹ face of God, if mā should be Iudged after his own workes. Psal.14. All (quoth he) are flyden backe, all are become vnprofitable, there is none ỹ doth good, no not one. Christ teacheth all to pray after one sort: And forgeue vs our trespasses. Matth.6. Rom.1. The wrath of God is reuealed frō heauē vpō all wickednesse & vnrighteousnesse of men. And. Rom.3. There is no differēce, all haue sinned, & want ỹ glory which they ought to haue before God. Rom.11. God hath shutte vp all vnder vnbelefe.

How wilt ỹ wind thy selfe thē out of thys number of all, except ỹ proue ỹ worde of God a lier? Yf we say we haue no sinne we deceaue our selues, & there is no truth in vs. John.1. Therfore ỹ hast thie own nature a witnesse, which if ỹ loke throughly into it, proueth thee a flatte sinner. Thē ỹ hast ỹ word of God, which affirmeth ỹ same. Therfore ỹ art not able to fulfill ỹ law. For a sinner ỹ art & a sinner ỹ remaynest, as long as ỹ liuest in thy mortall body. The hyre of sinne (saieth Paule) is death. And therefore death ỹ deuoureth all mē, yea euery one, euē the most holiest, is a great & a graue witnesse, ỹ all are synners, & that none accōplisheth ỹ law of God. For if

there could any one be found in all the wyde world, that fulfilled ẏ law perfitely, death by ryght could haue nothing a doo wᵭ him. But none euer scaped ẏ handes of death, nor neuer shall doo, whyle the worlde goeth about. Therfore all haue ben & are vnder ẏ curse of ẏ law. As for ẏ doctrine in other places of fulfilling of ẏ law, which ẏ Godly doo, it must be vnderstanded of imputaciō & inchoaciō, or beginning as I haue told you before.

Therfore seing this is a playne matter, it followeth most clearely, ẏ no man can content God nor be forgeuen of his sines by his own dedes doing. For God (as it is to be spokē & spokē agayne) is not satisfied as mā is, wᵭ an outward obedience, how good so euer it be, but he requireth an integrety & most absolute perfectiō in all ẏ powers of mā. And seing he findeth not ẏ, he doth according to ẏ sentence of the lawe & his owne eternall Justice pronounce all damned, as perteynyng to their own workes.

Now therefore take hede and aduise thee well, whether thy cōscience, whē ẏ art at ẏ poynt of death, at suche tyme as thy synne whiche hath layen long at thy dores and taken quiet rest, be truly awaked in dede, so as thou perceaueste after a certayne maner the vgglynesse and greatnesse of it, the

wrath of God and thy deserued damnacio, can quyet it selfe in the obedyence that thou hast done vnto the lawe? How shalt thou be certifyed in thyne heart, that thy merites or other folkes merytes, either doo counterpaise thy synnes, or that the worthynesse and excelency of them be weightier than thy synnes are?

Thys is an hard matter, & there cā no cōscience quyet it selfe therein. For thys doubt shall alwayes rūne in thy mynde: Alas who can tell, how I shall stand before God, perchaūce my synnes are moo & more haynous, than I am able to cōteruaile with the merite of my workes? Thys same wranglyng and wrastlyng is a testimonye of a weake and a wauering cōscience, yea rather of a cōscience ỳ despereth of hys own merites. But ỳ sentence is geuen: he that beleueth not in the sōn, hath not eternal life, but ỳ wrath of God a bydeth vpon hym. Jo. 3. And, whatsoeuer is not of faith, is synne. Ro. 14. These doubters therefore if they cōtynue so still, get no eternall life. For a mā must beleue stedfastly while he liueth in this world, & haue a tast of ỳ grace of God & eternall life in hym selfe. This case is out of al peraduēture, if it could be indifferētly acknowleged. But our brainsicke & wittles bewitched aduersaries damne

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the thynges that they know not, and as for these exercises and wranglynges of conscience, they knowe either nothing or very litell of them.

Now on ỳ cõtrary part consider the doctrine which our churches profesſe & teache, & search out ỳ matter diligently, whether ỳ cõscience may fynde rest & ioy to setle it selfe in it. Our doctrine is, ỳ all are synners by nature, and ỳ the remenaunt of synnes ỳ filth of originall poyson, & a frowarde inclinacion, abyde still euen in thẽ that are regenerate or Justified: so ỳ albeit a certayne obedience towardes the law be begonne in ỳ beleuers through ỳ holy ghoſt, yet it is but begõne only in thys life, & not so perfite as it ought to be. The beleuers fulfill ỳ law by imputacion through Christ, ỳ is, are Justifyed or forgeuen their sinnes, made righteous, haue eternall life & the holy ghoſt, & be made heires of ỳ kingdom of heauen, not by any merites of their owne, either going before or cõming after regeneration, but frely for ỳ only merite of Christ, which is applyed by fayth as the instrument to receaue it by.

I haue allready proued, ỳ no mã fulfilleth the law of God. For although there be a certain differẽce betwene heathẽ peoples workes and christian folkes workes, yet whẽ ỳ com-

municatiō is of mānes allowance vnto life euerlasting before God, ẏ workes euen of ẏ moste holy are nothig but dong, as Paule termeth thē, much lesse are they meritorious. If Abraham (saieth Paule. Rom. 4.) Were Justifyed by ẏ workes of the law, he hath to boast of, but not with God. What coulde be spokē more apparauntly, ẏ all that this noble worthy mā Abraham hath to boast of his moste excellent workes, is w̄ men, & hath no place in ẏ worke of Justificatiō before God: that is to say, he deserued not to be accepted w̄ God through his owne holynesse. But ẏ we are Justified freely before God & obteyne saluacion righteousnesse & eternall life only by Faith in Christ, without respecte of oure owne worthynesse it is moste euidently declared by the testimonyes both of the olde testament and new, and by the examples of all Justifyed men. Gene. 15. Abraham beleued God, and it was compted vnto hym for ryghteousnesse.

Doest thou heare the moste auncient recorde how the moste highe Patryarke was Justifyed? Doubtles by imputacion, that is by free pardone only. And how? Mary, in that he layde holde on the messias by fayth, and was at a full perfite poynt with himself that he was in the state of grace and shoulde

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he enherytour of euerlasting life accordyng to the promyses by the free benefite of the Messias, although he were vnworthy for the manyfolde spottes of synne that he had. And thys worde imputacion or free pardone is added vpon dyligent forsyght. The cruell murtheryng theefe, in case the Magistrate set hym at libertye, hath this benifyte freely by pardone. And so Abraham was made righteous by free pardone. For he was giltye before God both for hys inwarde & outwarde synnes, no lesse than the theefe was that had committed many bloudy murthers. And therefore Esaye speaketh most comfortably accordyng to my sayeng in hys Fyrst Chapter. If your synnes were like scarlet, they shalbe whyter than snowe, and yf they were read as purple, they shalbe as whyte wolle. So. Psal. 31. Blessed are they whose wickednesses are forgeuen, & whose synnes are couered. Blessed is ỹ mã vnto whom ỹ Lord hath not imputed synne.

Ye calleth none Blessed but them whose sines be couered. Thẽ he pronoũceth not thẽ blessed ỹ deserue Justificatiõ by their owne dedes, but vnto whõ it is freely geuẽ. Christ accepteth sinners frely, & preacheth forgeuenesse of sines vnto thẽ, & affirmeth in playne wordes ỹ he came not to call ỹ righteous but

sinners

sinners vnto repentaunce. Mat.9. Come to me all you that labour and are laden, and I shall refreshe you. Matth.11. This is the will of hym that sent me, that all that see the sonne and beleue in him, haue euerlastyng life. Jo.6. There is none other name vnder heauen geuen vnto men, where in we must be saued. Actes .4. And, vnto hym all the Prophetes beare recorde, ẏ all receaue remission of their synnes ẏ beleue in him. Acte.10. And Paul knitteth vp ẏ sume of this matter most clearely in his proposicion. Ro.3. But now (sayeth he) the righteousnesse of God is manyfestly shewed without ẏ law, hauyng witnesse of ẏ law and the Prophetes. And ẏ righteousnesse commeth by ẏ fayth of Jesu Christ, vnto all & vpon all that beleue in him. And by and by folowyth a very elegaunt declaracion: For he had all ready, spoken past mannes reason.

For there is no differens (sayeth he) all haue synned and want ẏ glorye of God, & ars Justifyed frely by his grace through the redemptiõ which is in Christ Jesus, whõ God hath made a mercie seat by faith in his blood. And in this same chapter he beateth in thys sume the thyrde tyme: we Judge, or we certaynely determyne that man is Justified by fayth without the workes of the law. What

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can any man speake more playnly? For he putteth a difference betweene Goddes righteousnesse and mannes, & sayeth ý the righteousnesse of God is manyfestly shewed wout the law, & yet hath witnesse in Moyses & the Prophetes, and ý it commeth frely vnto all ý beleue in Christ. Here thou hearest workes playnly put away & shutte out of the dores, as pertaynyng to the obteynyng of ý Justice of God, which is of value before God. For this is a righteousnesse without ý law, which commeth frely. Ephe. 2. By grace you are saued through faith, and ý not of your selues. For it is ý gift of God & not of workes, least any man should boast.

All boasting (as thou hearest) is quite takē away from vs. But what nede we to make long heaping together of so many testymonies, seing ý hole scripture consisteth in this one point, and none can be ignorannt of this sentence, except he will be wilfully and stubbornely blynde for the nones, specially for asmuch as it is clearely set forth now these many yeares in writing by the greatest learned and most profounde wise men, so that no man may hencefoorth pretende any more ignorannce. With thys doctrine all examples of all ages doo accorde. Loke vpon Adam, and Abraham, Peter and Paule, they

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were all Justifyed by one and the selfsame meanes, and none other wise than the theefe that was hanged on the crosse, that is to saye, freely without respecte of their owne merites, for the slayne sacrifyce Christes sake. So John Baptist sayeth: that Christ is the lambe which taketh away the synnes of the worlde. In whiche worde (worlde) he includeth both hym selfe and Mary the virgin and all.

Laye thys gayre now to thy conscience that trembleth & quaketh when it acknowlegeth hys synnes, and beholdeth the wrath of God, and proue whether it can quyete it selfe here, and perceaue any gladnesse, and fele the grace of God towardes it selfe, and euerlastyng life, or not. It is out of all peraduenture that the conscience is in greater distresse, when it beholdeth hys own synnes, the wrath of God, and eternall damnation, and when death assaulteth nature most bitterly and vehemently, & hath no longer hope of lyfe, thā at other tymes whē he is in bodyly health, and when he thynketh death to be most farre of.

In thys behalfe the mynde compareth these twoo together, hymselfe & hys synnes on the one parte, and the Judgemente of God, and the wrath of God agaynst synnes,

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and eternall damnacion on that other parte. And fyrst he seketh counsaill & help naturally at himself. But no mannes conscience (as I sayd before) is able certaynly to determyne, ẏ his merites are greater & worthyer thã his synnes, so ẏ for the worthynesse of hys owne workes sake God remitteth his wrath, taketh away ẏ paine, & geueth righteousnesse. For ẏ conscience shall fyrst of all crye styll, ẏ hys synnes are many mo, & much greater, thã his good workes. The word of God wil also say nay. No mã lyuig shalbe Justified in thy syght. Also Lorde, If thou wouldest loke straytly vpon synnes, who should abyde it: And, when you haue done all ẏ you are bound to doo, saye, we are vnprofytable seruauntes, we haue done but our dueties. Thẽ when he fyndeth no ease at himself to holde vp the quakyng conscience with all: he must nedes loke about him to others besides himselfe whether he can haue any sure hope of saluation there or not. But when he hath all done, he shalbe able to fynde rest of conscience in no man either quycke or dead, nor in any merytes either of Monke, Chanon, Fryer, or Nonne: nother in Masse nor Pylgrymage, nor any thyng elles that man can doo. And why so: Bycause these matters want the worde of God, yea the

worde

worde of God forbiddeth a mā to put any cō-
fydence in creatures. Furthermore I beseech
thee, how shall the conicience be certifyed of
any creatures worke, that there is so muche
worthynesse and vertue in it, that it purgeth
and wypeth awaye synnes, and medeth euer-
lastyng life, not vnto one persone only, but
also to many one moo. In dede the fatt fedde
monkes and vagabunde fryers haue very li-
berally sold their merytes vnto folkes lying
on death bedde, but tell me, whose conscience
could be perswaded, that hys synnes be for-
geuen for their sakes: Nay, it was brought
and confirmed further in doubt, as most so-
rowfull examples of these many years beare
recorde ynough and to muche, alas therfore.
What shyft then shall the trembling consci-
ence make to finde rest: There is no shyfte
will serue but this only one, when it shall fly
vnto Christ as the sure shott anker, and shal
call hys benefytes to mynde, wherefore he
was made man, why he was made a raun-
som, and a slayne sacrifyce for all the hole
worlde, and what was the cause that he
cancelled the hande writing of the lawe, con-
quered the dyuel and death, and made open
free passage vnto euerlastyng life, and shall
after that consyder the promyses and com-
maundementes, wherein al mē are bidden to
beleue

beleue in Christe, & vndoubted forgeuenesse is promised to all sinners through Christe: at lenght by the helpe of the holy goste, whom he shall craue of God by Christ, he shall apply thys merite vnto him selfe by fayth, and be fully persuaded that his sinnes ar despeched and swalowed vp in the death of Christ and that he is in the state of grace and made righteous for Christes sake without anye merite or worthynesse of his owne. The the conscience shalbe hable to stretche vp it selfe & be most certainly persuaded of the grace and fauour of God towardes it, and of saluation righteousnesse, and euerlasting life: nother shall it be afrayde to loke God in the face, nor of death: and it shall haue an vndoubted hope of euerlasting goodnesse. And what is the cause therof? Mary that mater hathe the expresse and plaine worde of God to warraũt it. For thus saith Christ Jo. 6. This is the will of him that sent me, that all that see the sonne, and beleue in him, haue euerlasting life. Paule. Ro. 4. Therefore was the promise made through faith, that it might come of fauour wherby the promise might be sure. Item. Ro. 5. Wher sinne dyd abound, ther grace was more aboundaunt. Also. 1. Cor. 1. Christe is made of God vnto vs wisedom, righteousnesse, sanctification and redẽption,

that as it is wrytte, he that reioyceth, should reioyce in the Lord. The conscience may safely leane to those tertes that haue the manifest promise of God. Besides that, he that al trust & hope is put in, is sufficient ynough so that a man maye not doubt in his minde, of his worthynesse, merite, & power. Al creatures are iudged of the conscience, and are ouer feble to repulse & put to flyght so great a lumpe of sinnes, so sore a prouoking of Goddes wrath against vs, and so horrible a furour and outrage of our nesse myghtye enemies. But forasmuche as Christ is God almighty & very man perfite without sinne, & seyng Goddes boke beareth recorde that he was sent and geuen vnto vs, to be a mediatour, an intercessour, and a sauiour, and therunto signes be added, euen the Sacramentes that Christ himselfe instituted, the elementes whereof rēne into our very senses. Therefore the conscience may surely atteyne peace, tranquillitye, myrthe and eternall lyfe in this selfe same Christe, and cast out of his hart all that bredeth either doubt or desperation. This is plentefullye declared by examples both olde and new, whiche I could recken vp, but that it wolde require to long a tyme.

But wolde to God this gayre were som

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what more tymely pondred of manye a one, whiche are endued & bewitched wᵭ wicked opinions, and geue themselfe all to carelesse securitye, & nother iudge nor speake of these so weighty maters any otherwise, thã (as the olde sayd sawe is) blynde men deeme of colours. For when mẽnes consciences shalbe tossed and turmoiled in the tyme of Anguish with the terrours of synnes, of the wrath of God, of death and of hell, then they shall beginne (al to late) to common of these maters, and it is daunger least they ende their lyfe in desperation and grudging againste God, as it hath chaunced to manye men of famous estate in our dayes. Therefore this same necessytye ought to moue vs, that we shoulde thynke no Neutralitye or playeng Jacke of bothe sydes is allowed in thys behalfe. For in thy laste houre when thou must flytte out of this lyfe (at leaste yf thou beleuest that ther is an other lyfe after, as many one scarce thynketh there is) wherin shal thy conscience burthẽ thee? Thou waste a Neutre, but now thy conscience requireth thee to be at a full certaintye, wherein thou maiest take thy leaue wᵭ this world. Out of paraduẽture ỹ diuel wil not suffre thee to be a Neutre. And whẽ thy breath is once out of thy mouth, ỹ shalt not remayne a Neutre, ỹ

shalt not hang in ỹ midde way betwene hea-
uen and earth, but eyther hel or heauen shall
catche thee, and betwene these twoo ther is
no mydde waye lefte. For as touching the
doctrine of Purgatorye, it is nothing elles,
but a very false fained fantasye. And this I
can assure thee of, and tel thee before hande
by plaine tokens, that thou shalt not be snat-
ched vp into heauē. Why? bicause thou be-
leuedest not Christes word. The sentence is
allready geuen: he that beleueth not, is all-
ready iudged, bicause he beleueth not in the
name of the only begotē sonne of God. Jo. 3.
For God pulleth no man in to heauen a-
gainst his will nor by the heare of the head,
as they say. He offreth his worde, he calleth,
he moueth the harte by the holy goost. Now
if thy harte be so harde and so stonie, that it
will not be moued, but reppeth and stub-
burnely wrastleth against the worke of god,
he also forsaketh and dāneth thee, according
to this terte: he that setteth not by me, I will
also set naught by him. 1. Re. 2. Wher wilt
thou become then, when God hathe turned
thee out? I will tell thee, hel that hath gaped
a great while for the with open mouth shall
soshe thes vp for his owne praye.

Finally I will speake of one notable plaine
saying of Christe, whiche in my iudgement

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forbideth all Neutrality. Thus saith Christ Luke.11. He that is not with me, is againste me: and he that gathereth not with me, scattreth abroade. This thonderclappe nyppeth, knocketh downe, and all to clattreth al Neutres. But make me not a tusche at thys preacher: It is God him selfe and thy sauyour (I wold thou knewest it) which was sent from the eternall fathers bosome to thys office, to the yntent he shoulde declare the mysteryes of God vnto vs. He (I tell thee) doth plainly establishe this cõmaundement, that al should tye them selues vnto him, and diuorceth all from him, and pronounceth them his foes, that refuse so to doo. He will haue all to be with him, that is, he requireth the hole man to be toyned and coupled vnto him. Howe? accordyng to the commaundement that God proclaymed in the cloudes concerning this sonne. This is my welbeloued sonne, hear him. He willeth all men of all nations and all ages to receaue his word and none other, & to acknowlege and take it bothe for the heauenly & only truth. Al religiones, sacramentes, doctrines, and God seruice that differe from him and his worde he willeth to haue discerned, hurled awaye, and damned. For lyke as God is but onely one, euen so is his manifest worde but onely

one & a simple plaine one, & not variable nor manifolde. He also requireth that al we be of one vnitye in faith, wher w̄ we must nedes be graffed vnto him and none other. For he alone is ordained & appointed the intercessour, Mediatour, & sauiour of the worlde: By him alone (& none but him) saluation came to the worlde, he alone is the Lambe appointed to the slaughter, that taketh awaye the synnes of the worlde. Therfore we must fasten our faith vpon this Christ, that by him we maye be made righteous, that we maye clymbe vp w̄ him vnto the heauenly father and to the mansions of euerlasting life, As he saith: no man cometh vnto the father but by me. Jo. 14. He that beleueth in the sonne hath euerlasting life. Jo. 3. We learne the same by the Sacramentes also, that it is of necessity that we be ioyned, coupled & knitte to this Christ and to none other, to thintent we maye be borne a newe, and made felowe heires of eternall glorie. For in baptisme we are washed in the bloud of Christe from our sinnes, and accompted & regestred into the nombre of the citezins of heauen, Yea we are chosen to be the children of God.
In the lordes supper we receaue al the hole benefite of Christe by faith, and are knitte vnto Christ bodilye. For we thorow faith &

the holigost eate & drinke ẏ very body & blood of Christ, ẏ we also may be partakers of his deuine & immortal nature & go w̄ him wher he now liueth & haue ẏ fruition of the same life, blessednesse & glorie, ẏ he hath. For this cause we are diſseuered frō al creatures, and incorporated vnto Christ alone by faith & the Sacraments, & those ẏ counsail, teach or do to the contrary, can not chose but erre most filthily, & put Christ and his Sacraments to the yigheſt reproche that maye be. As those that set Christ aſyde and put their confidēce in creatures, in men, or in mennes workes, doo teare them ſelues awaye from Christe, as if the fote or the hande ſhoulde cut themſelues of, from their owne body.

Thirdly Christ requireth vs to pray al after one ſorte w̄ him, ẏ he being our only Biſhop, mediatour, and interceſſour, we may preace boldly vnto ẏ throne of Grace. And for ẏ cauſe he byddeth vs powre our praiers vnto god ẏ father onely in his name. Jo. 16. Verily verily I saye vnto you, whatſoeuer you ſhall aſks ẏ father ī my name, he ſhal geue it you. As for al other helpe ſelows, petitioners, or helpers, he thruſteth thē out by ẏ ſhoulders w̄ this one word in ẏ he wil haue vs pray ī his name. Therfore they ẏ ſeke after other gui-des & ſpokesmē before God to cleaue vnto in

their pray, kal krō Christ, & despise ẏ decreed wil of the father in this mediatour whom he hath geuen vs. Fourthely Christ requireth an vnitye in confessing of the truth, that we both confesse him (and none other) in our doctrine, and beleue out of al doubt, that he only shalbe the Emanuel, which shall wype awaye and mitigate al that the worlde thondreth against ẏ godly, and at lenght hauyng ouercome al kynde of calamities, shall geue thē euerlasting blessednesse, and the crowne of eternal glorye that neuer shal fade away. Finally it is necessarye for vs to be vnited vnto Christ in all our conuersation, and to haue him our companion, and helper in all that we doo. For Christ saith in plaine wordes: without me ye can doo nothing. And in dede nothing can be holsome, except Christe be bothe the helper and the toppe and roote of al ẏ hole mater. The rest of this sentence of Christ, I shal expounde afterward when we come to the newe Neutres or Jackes of both sydes. In myne opinion therfore it appeareth plain ynough that Christ vtterlye forbiddeth al maner of Neutralitie, & straitly chargeth al to couple thē selues vnto him alone: And those ẏ do not so, he proclaymeth to be his enemies by manifest playn words.

God is accustomed in his worde to compars

pare that straight boũden knotte, that is betwene him and his churche, to the knotte of mariage: and to make the fervency of loue & of the knytting together more euident, he cõpareth it to the hotte flames of loue that is at the fyrst in the new maryed bryde and brydesgrome: and calleth the falling from his worde horedome, whiche comparison it selfe teacheth, that al maner of Neutralitie displeaseth God aboue al measure. Thus he speaketh Osee. 2. I will marye thee vnto my selfe for euermore, and I wil mary thee vnto my self in righteousnesse and iudgement, in mercie and long suffring. And I wil mary thee vnto my self in fayth, and thou shalte know that I am the lorde. This lesson, ouer and besydes that it expresseth an exceding great force of the loue of God towardes vs wretches, and requireth mutuall loue of vs again, it describeth also the maner of iustification, that righteousnesse cometh not of our owne powres, but of the loue and mercie of God towardes vs, which we lay holde on and applye vnto our selues by faith. And what is the cause, trowe you, that God is called a gelous God? Is it not bycause he wold haue thee addicte vnto him alone, and hateth them most deadly yea punisheth thẽ also, which turne that loue, which thei ought

to rendre vnto God, an other way. The Germanes, haue a cõmon saying of loue: Either loue me alone, or meddle not with me at all. Allein mein, oder lass gar sein. And in Englãd we haue an olde said sawe: Loue and Lordshippe loueth no felowshyp. For surely that that is true and feruent loue in dede, can abyde no felow louer. And eue̅ after the same sorte doubtles God is a gelous God, as he hath witnessed in many most earnest graue lessons both in the olde Testament & newe, and made it sene by right sore slaughters in all ages. Therefore by no meanes it is free or allowed vnto any man to doubt or be a Neutre in the Articles of the faith. And it is a wonder to see suche presumptuous stubburnesse in men, that they hadde rather forsake the worde, and neclecte their owne saluation to, and to abstreyne from both partes, than to assent vnto that one that goeth most nere vnto the truthe. Surely it can not be chosen but suche maner of folkes are ruled by careles security. For if thei wer exercised vo̅ neuer so small a conscience for the sinnes they had cõmitted, necessity wolde doubtles cõpelle the̅, to make conferẽce of doctrines, and chose that, ẏ could ease ẏ sorowfull troubled conscience. Therfore ẏ mater it selfe argueth, ẏ they are ẏ diuelles prisoners, & can

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not come vnto earnest repentaunce.

But hearken a while, what fortresses and bulwarkes they strengthen & defend thē selues withal, & how highly they would be praised for their wisedom & (almost mōstruous) modestie w̄ their playeng the Neutres. For wher other of the simple and more ignorant sorte of people (as they be cōpted) be to quickly contented w̄ myngle mangle Religions or doctrines, they alone wil be reckoned for the more discrete, in ỹ they be aduised to tary till it be acknowleged & determined by ordinary power, & to holde w̄ no syde til it be debated & openly allowed by cōmon autorite. For this is their saying: It is not for me to take vp so weyghty maters of contention & controuersye, & to condemne eyther parte to myne own harme. I see ther is most earnest sore contentions aboute maters of moste weighty importaunce. Ther fal out among thē selues, not the cōmon vnlearned lewde people, but men of great profoūd knowlege in ỹ scriptures, & notably learned in al ỹ tōgues. Both partes seke to ground their doctrine vpon scriptures, I heare both partes boast thē selues to be ỹ church. Besides that they be men, of both sides, which may erre. And moreouer men maye espye faultes in both partes, and that no small nor a fewe faultes. And though the one parte specially

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seme to be the nerer vnto the truth, yet the autority and the long continuaunce of that other parte make me on the other syde to thinke it best for me to tary stil in a meane. These and many other reasons they gather like studious forcasting men, and many tymes they vtter them among their familiares in great sadnesse, and so carye such as be of the vnlearned sorte with them in to the gulfe of doubtes.

Therfore I wil answer them in ordre at fewe wordes. Yea forsoth it is euen thy duetye to discerne euery doctrine what so euer it is concernyng saluation and the true serving of God, what man so euer it were that taught it: and to geue sentẽce, this is agreable vnto the truth, that is not: this I receaue and folow, that I detest and hold accursed.

It is a moste false erroneous opinion, to thinke that no man hath to doo to iudge vpõ doctrines but the Pope of Rome, Bishopes, and men of his popish leauen. For the word is aswel geuen to me and to the, and God cõmaundeth vs as strayghtly to geue place vnto it, to kepe it, and to discerne mennes tugglinges from it, as vnto Peter, or Paul, or them that say they haue the gouernaunce of the church at this daye. Lyke as we haue al nede of saluation, euen so must euery one

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nedes be a iudge vpon doctrines who were thei, I pray the, ỳ Christ said vnto, my shepe heare my voice, and folow not a straunger, but abhorre his voice: doth he not bidde, that the shepe which are willing to folowe their shepeheard Christ should geue diligent ears to the voices of cryers, that is to saye, teachers, and discerne which is the true shepeherdes voice that they ought to folow, and which is the seducer or wolues voice, which they ought to hate and flee from: If thou wilt not doo thus, but sticke stil in a meane, thou canneſt not be Christ shepe: no, ỳ shalt be the wolues pray. Christ geueth this warnyng. Matth. 7. Beware of false Prophetes, that com to you in shepes clothing, and inwardly be rauenyng wolues. But vnto whom geueth he this cõmaundement vnto none but to the Apostles: Yes forsoth to all the hole multitude that came vnto hym to heare the worde of God. Therfore if euery one ought to beware of false teachers, surely euery one must nedes iudge of their doctrines, that he be not deceaued. Eph. 4. Now we are not lyke children wauering to be caried aboute with euery winde of doctrine, by the wylynesse of men, and subtill sleyght, whiche they lye in wait to deceaue vs withall dothe not Paul teache vs in this

place,

place, to be stedfaste & constant in the truth, & abhorre al other glosed doctrines, which ỹ deceauers goo about to weaken our faithe withal: And sure this can not be done without iudgement. 1. Thessa. 5. Proue all thinges, and holde that is good.

It is a manifest plaine cõmaundemẽt, ỹ euery one of vs shuld try doctrines by ỹ truth of Goddes worde, as ỹ true touchstone, and to know, reiecte, & condẽne al straũge doctrines, & to kepe ỹ truth safe & vncorrupte. For he byddeth ỹ, hold ỹ is good that is sound doctrine: He will not haue the to vse an vnseasonable modestye in this case, as though it wer not for ỹ to iudge vpõ these maters, but either to hold ỹ is good or elles to let it vtterly alone. 1. Jo. 4. Dearely beloued, belene not euery spirite, but proue the spirite whether they be of God, for many false Prophetes are gone into the worlde. This saying doth not only geue power vnto all Christians to iudge vpõ euery doctrine, but also it straightly chargeth euery one to proue & examine, to dilleuer falsehead frõ truthe, and constauntly to kepe the worde of God.

But here do ỹ Neutres always seke shiftes and starting holes. What a confusion shall this be (saye they) if euery one shalbe suffred to geue sentence vpõ controuersies of Religions?

glons: I answer. Ther is no cause, why any cõfusion should be dread at al. It shalbe necessary for al mẽnes iudgementes & sentences to agree in one, & to conclude al vnto one ende. For ther is but onely one rule to iudge by, & but one foundation, (nother may a man decline frõ it so muche as one heares breadth) that is the pure worde of God proclaymed by Christes own mouth, not myngled wt mennes gloses: & this worde is conteined in ỹ bokes of ỹ Prophetes & Apostles. For euery one is not frely suffred (as these womanly sobre men are to to afrayed of) to iudge as it liketh himselfe, but all power of iudgement (I saye) is tyed to the worde of God. If any swarue from it, they are surely out of the way. Al this (as I haue often sayd before) must be taken that I meane, as concerning the Articles of the faythe.

After ỹ same maner may this cold feble excuse of theirs be wiped away: I acknowlege mine own weakneße in these sore hard maters of cõtrouersye, & I my selfe might fall. And therfore I had rather be a Neutre stil, thã to stop so great a discord. I answer, It is true, we are al to much to weake, to childish, to foolish, & to blynd in such weighty maters. But ỹ iudgemẽt dependeth not of our ability, but of ỹ worde of God, which al mẽ haue

geuen

geuen them, and are put in truſt withal? is ſuch a one that it can not be intricate or obſcure vnto any man, ſo that he haue any exercise in the troubles of cõſcience, and praye continually vnto God for helpe: as in Iames the fyrſt: If any of you want wiſedom, Let him craue it of God, which geueth liberally vnto al, and caſteth no man in the teth, and it ſhalbe geuen him. Therfore thou arte bounden by the commaundement of God to learne the worde that the ſonne of God hath declared, what maner a man or woman ſo euer thou be. And then thou oughteſt accordíng to that worde of God which is compriſed in the Prophetes and Apoſtles wrytinges, to iudge vpon al Religions and al doctrines, whether thou be weake or ſtrong, whether thou be of ỹ Cleargy or the Layty, whither ỹ be learned or vnlerned, whither thou be olde or yoũg. For ỹ heareſt it ſaide: If any man preache any other Goſpel, curſed be he. And, Heare him.

And to be playne, I thynke thoſe mẽnes raſhneſſe and ſhameles impudencye is to be diſallowed and repreſſed, yea to be well puniſhed, whiche as it were with vnwaſhen hands meddle with theſe controuerſies, and not knowing the groundes of the maters, take vpon them to iudge as it lyketh thẽ ſelues.

nes. For seing ther is none other rule to iudge by but the only word of god, necessity requireth that they which shall iudge be not altogether ignorannt in it. And it is not all one, to be weake in the Articles, & not to be able to beleue constantelye in them: and to acknowlege the truth, & to pronounce accordíng to the truth and to dissleuer straũge doctrines from it. As, we beleue all is true, that is conteyned in the holye sacred Byble, but yet our faith is feble, and hath not that perfection that it ought to haue.

But I haue not so great knowlege in the Bible (you will saye) nor am of so quicke a iudgement, to haue all the testimonies of the olde testament and newe vpon my fyngers endes. I answer. Lo, I wil shew thee a short handsom waye. Art thou a Christian? Cannest thou saye the partes of thy Cathechisme? I thynke ther is no Christian in al the world, that wil be so wickedly rude, as not to know so fewe Chapters. Yes, 40000. in Englãd.

Nowe Let those Chapters of the Cathechisme be vnto thee in stede of a moste sure perfit rule to examine, to trye, and to iudge all Religions and all doctrines by. For it is certayne that the Cathechisme is a shorte handsome sũme of all the whole Byble, and conteyneth all that is required of necessitye

vnto faythe and vnto our saluation, as no Christian will denye. Then yf thou perceauest by diligent markyng and consideratiō, settyng aside the respect of persones, not regardyng the gaye shewe and pretence of the doctrines, and brydeling thyne own priuate affectiones, that it agreeth with thy Catechisme, that is alleged, thou mayest freely and safely take it for the verye truth it selfe: but if thou fynde their doctrine or obseruaunces to accorde with the partes of the Catechisme no more, than my fiste vpon thyne eye, as they saye, but that all the allegations be vnheard, straunge and repugnaunt, how pleasaunt and how gaye soeuer they seme vnto reason, then thou mayest freely and flatly pronounce, that they are mere lyes and nothyng but false iugglings of the very diuel himselfe. As by example.

Our aduersaries teache, that it is in mannes owne power to fulfyll the lawe of God in thys lyfe, and by thys meanes, that is to saye, by the deedes of the lawe to deserue ryghteousnesse and eternal lyfe.

Now yf thou wilt handsomly trye out that doctrine, whether it be true or not, applye and laye the partes of thy Catechisme vnto it. If it agre, ther is no doubt, but it is true: and yf not, then it is certainly erroneous

and

Blasphemous.

Now the ten commaũdementes saye: Thou shalt haue none other Goddes. Thou shalt not take the name of the Lorde thy God in vayne, and so forth. Therefore the lawe biddeth thee doo, that thou doest not. For the lawe doth allwayes accuse the, and maketh the guilty, as the Apostle teacheth: The lawe worketh wrath. And what coulde it doo elles, seing man is not able Naturallye by reason of synne to accomplish perfyte entier obediẽce both outwardly and inwardely to God, according to the ten commaundementes. Question with thyne own heart, and it shall beare witnesse against the. The Apostles Crede sayth, that Christe alone is the raunsom, and reconciled vs vnto hys offended father by his onely merite, despeched euerlasting death by his death, brake the Serpentes head, and set the gate vnto eternal lyfe wyde open, wher he now sitteth on the fathers right hande, reignyng in like power, Maiestye, and Glorye, and hath subdued all that is aboue heauen or beneathe vnder hys owne power.

Thou heareſt not one iote of mention made here of mennes woorkes: we confesse Christe onely to be the slayne Sacrifice for our synnes.

The Lordes prayer biddeth vs pray contynually: And forgeue vs our treſpalles. Therefore thou art farre wyde from fulfilling of the lawe.

Baptiſme teacheth clearely, that we are waſhed only of free mercye by the merite of Chriſt. The wordes of Abſolution declare forgeuenelle of ſinnes frely for the onelye Paſſion of Chriſtes ſake.

And the Lords ſupper doth moſt mightely teache theſame, that only for the body and bloud of Chriſte, that is, for his Paſſions ſake, whiche we apply vnto our ſelues by faith, we are in ỹ ſtate of grace, & haue eternal lyfe: Whereof a ſure warrant is geuen vnto euery one in the vſe of that Sacramẽt, euen the very body in bread, and the bloud in wyne ſpiritually to fede vpon. Hereof it folowеth moſt plainly. Ergo all the partes of the Catechiſme doo impugne and dãne that doctrine of fulfilling of the law, and righteouſnelle of mannes workes. For al the partes of it leade vs vnto Chriſte alone: and ſo doth alſo the lawe it ſelfe (whiche neuertheles ſpeaketh of workes) according to this: The law is our ſcholemaiſter vnto Chriſte. Ga. 3. For it ſetteth furth ỹ greatnelle & vglinelle of our ſines plainly before our eyes & byddeth vs w̃ open mouth deſpeire of our ſelues:

selues: and couertly it dryueth vs to seke the benefite of an other, that is, of Christ, by the which we may be euerlastingly blessed.

An other example. Our aduersaries contend, that the Saintes departed now liuing with God in eternall lyfe are to be prayed vnto. See whether thy Catechisme allowe that doctrine or not. The fyrste of the ten commaundementes sayth thus: Thou shalt haue none other Goddes. But to call vpon Saintes departed out of this lyfe, is to haue other Goddes. For Inuocation is nothing elles, than to ascribe a certain almightye power to them that be absent, aswel in seing the motions of the hearte and hearing of prayers, as in power to geue helpe. But God reporteth in the declaration of the ten cómaundementes, that he is a gelous God. And Esay. 43. He saith, he will not suffre the honour due vnto hym to be attributed vnto none other. Therfore Inuocation of the Sainctes departed is againste the fyrste and chiefest commaundement of all.

The Apostles Crede teacheth vs to beleue in God the father the sonne and the holye ghoste, and not onely to acknowlege this our onely God as the onely fountaine of all goodnesse, of lyfe, lyuing, remission of sinnes and saluatiō, but also to aske and begge

of him alone all good thynges both of bodye and soule. Then it folowth that we haue no nede of dead Sainctes helpe to obteyne these withall.

The Lordes prayer teacheth vs expressely to directe our mynde and wordes, not to any saincte and to craue bodily and ghostly goodnesse eyther of this lyfe or of the lyfe euerlasting of them, but vnto this God the father, whiche hath reuealed himselfe in the sonne, and accepted vs by this same onely begotten sonne to be hys Children.

Nother are we Baptised in the name of any Creature, but in the name of the father and of the sonne, and of the holy ghost, that is to saye, that we shoulde acknowlege and call vpon this God, our onely helper and sauyour. We are alsoiled of our synnes onely in the name and merite of Christe without mention makyng of any sainct, as Christe sayth: He that beleueth in me, shall lyue.

Finallye in the vse of the Lordes supper, the Sacrament of the body and bloud of Christe is geuen vs for a testimonye that Christe is our onely mercye seat, Bishop and kyng, of whom only we may depende, who onely reconcileth vs vnto the father, for whose sake onely we haue all maner of good thinges. Thou hearest not that the

Sacra-

Sacrament of the body and bloud of anye maner of Sainctes is deliuered vs, or that they are appoynted to be our Mediatours before God. Therefore these partes of thy Catechisme doo all agree in one, and clappe and hysse out the doctrine of Inuocation of the Sainctes departed: and declare it moste euidentely to be moste high blasphemye against the father, the sonne, and the holye ghost. Loke I praye thee, what iudgement thou couldest haue more spedy and more easye than this is. In deede it is childishe and rusticall, I saye not naye, but yet it is true, and moste certayn. These examples I rehearse, ỳ Neutres maye be abashed and ashamed in making their excuses, if they be not (as for the most parte they are) paste all shame.

But yet these Nicholas Neutres are not satisfyed. For they stande wonderfully in their owne conceates. They saye, that ther be very profounde learned men on both partes, and both partes holde of the Scriptures: and nother parte of them both hathe all false, but somethynges are so true, that wythout Heresye they can not be denyed. As, the Papistes doo speake rightely of the Articles of ỳ Trinitie,

they talke truly of Creation, they confesse Originall sinne, they teache touching Redemption by Christe, that he alone was obiected and appoynted to despeche synne and the effectes of synne, and that he onely ouercame our enemies, Satan, death, and hell, and went tryumphauntelye into heauen, and ther sitteth nowe at the Fathers righte hande, accoording to the Prophetes sayenges. These and certaine other maters the Gospellers (as they call them) acknowlege to be true, and agreable to the woord of God and to the testimonies added vnto ỹ woord. Therfore they saye, it is not mete for them to condemne either parte, but rather will restrayne them selues from both sydes, till they agree all in som Counsaill, and till the truth be shewed openly abroad, as if it were digged out of a most depe darke dongeon.

I answer. I shewed you before by certain euident testimonies of the holy Scripture, that we are bounden and constrained by the commaundement of God, to iudge vpon doctrines accoording to the prescribed rule and fashion, that we be not caried about with euery blustring wynde of doctrines, nor haue respecte to any persone.

For the woorde of God, wherin our soules healthy must be sought, consisteth not in any hu-

humaine persones of how hyghe degre soeuer they be, but in the autour of it, God, and hys sonne Jesus Christ, we are all the shepe of one onely shepeherde Christe.
And therfore are we bounden al to acknowlege and folowe his voice, and quickly to iudge, discerne caste awaye, and hate other straunge and euil sauoured golyng noyses.
Moreouer I haue also layd this foundation before: that the word of God is only one and a simple plaine one, and hathe also one perpetuall maner of meanyng, agreable to it selfe. But forasmuche as the doctrine of the Papistes and the doctrine of the Gospellers (for so we call that doctrine nowe whiche in these later dayes of the worlde is through the mighty great benefite of God clensed and healed vp by the instrument of God M. Luther and others from moste filthye corruptions) doo varye the one against the other in other Articles of the fayth moste ertremely, it standeth vs in hande to looke warely about vs, whiche doctrine agreeth with the one onely grounde worke and foudation (I meane, the heauenly word of God) and which doth not. And that we shall soone perceaue, in case we be but metely acquainted in Goddes worde, and referre all to the concordaunce of fayth, as Paul geueth vs

warning: holwheit we haue nede of the holy ghost, whiche guydeth vs into all truthe, to be our guyde vnto that mater. For where he is not the leader, and wher men take that arrogantely e vpon their owne wisedome, which perteineth only to the power of God, ther is no ende of errours, and mennes eyes are daseled as it wer in a mase, that they can not see the truth. And Christ saith. Jo. 9. I came into the worlde vnto iudgement, that those whiche see not maye see, and they that see, maye be made blynde.

Therfore loke what truthe our aduersaryes haue, that we receaue with most ready good will: but wher they peruert the truthe of God with the dreames of men, there they muste nedes geue vs leaue to dissent from them as God commaundeth vs. Doest thou not know, that Christ and his Apostles told before hand, that most pestilent noysom sectaries should come with the name of Christ saying: Lo, here is Christ, Lo ther is Christ: Doth not he that hath all thinges both past, present, and to com, playnly before his eyes, saye that false Prophetes clothed not in a wolfe nor a beares skynne, but in shepes araye, should make hauocke of Christs shepefolde: What: Doth not the chosen vessell of God being ledde by the spirite of Christ tell

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the same tale: Satã himself (saith he) is transfygured into the Angell of lyght It is no great thing then, though his Ministers be transfigured lyke the Ministers of righteousnesse, whose end shalbe accoꝛding to their woꝛkes. 2. Coꝛ 11.

Dyd not Satan put on that Angellike visour, when he toke vpon him in Paradise to interpꝛete the commaundement of God, cõcernyng the foꝛbydding of the Apple, and with that visour plucked al mankynde with al mannes whole posterity (which is an hoꝛrible hearing) with one sleyghtye shifte and with one enterpꝛise, quite awaye from God, and subdued them vnder his owne tiranny: Therfoꝛe suffre not thy self by fine painted woꝛdes and citing of the Scripture, to be shifted awaye from the foundatiõ. Foꝛ ther was neuer yet any Heretike, but he sayde, he bꝛought foꝛth holye Scripture, and shewed the true meanyng of it, and sought nothyng so muche as the wealth of mennes soules. Foꝛ as foꝛ those that haue hurled awaye the bokes holy Scriptures, eyther a great parte of them oꝛ all together, and haue deuysed a certayne newe straunge Glose, as they haue betred themselues to grosselye, and myght be the moꝛe easyly knowen,

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and so they may yet, I meane that rable specially that is called the Churche.

But you will saye: ther are of the Baptistes very excellent men and profoundely skilled in holy scriptures, and their meanyng is also to sette and establishe their maters out of the fountaynes of the Prophetes and Apostles. Well, Let them be. Doest thou not knowe that the diuel (as I sayd before) hathe an Angellike nature and wisedom, and yet we must not beleue him for al that: Yearke what Paul speaketh out of ỳ Prophet: I wil destroy the wisdom of the wyse, and reproue the prudence of the prudent. Where is the wyse man: Wher is the searcher out of this world: Hath not God made the wisdome of this worlde folishe:

El. xrix. Abdi. i. El. xrriii i. Cor. i.

Yea but both partes maye swarue from the truth, and be deceaued, and gesse at auẽture, as the blynd man casteth his staffe. Therfore perchaunce the truth lyeth yet still drowned in the depe, as Democritus was wont to say. I answer. If ther were no monumẽtes left, that conteyne the plain minds of God concerning the Articles of the faithe and the true seruyng of God, parhappes this doubt might haue som place, but thou hast openly before thyne eyes the wrytynges of the Prophetes and Apostles confirmed

med with manye notable great Miracles: and the sonne of God himselfe bare recorde vnto those Sermons of the Prophetes and Apostles. Therfore the truth lyeth not locked vp nor buryed in a depe darke dongeon, but it is brought furth into the light and set abroad playnly as it wer against the noone sunne. Then it is a most false persuasion to saye, that the bokes of holy scripture are full of figuratyue riddles, which can not be expounded or vnderstanden. God hathe not rolled vp his doctrine in darkenesse, but according to his owne wisdom, he hath sette it furth, symply, playnly and most openly, vnto all folkes and would haue al to vnderstād it. I praye the, what is more simple and more playne than Christes owne Sermones be? He frameth himselfe after the capacitye of the learners, he vseth such common and homelye maner of speache, as the vulgare people doo.

And though he spake som thynges in parables, yet they were eyther knowen of the godlye before hande at that tyme, or elles he opened them playnly ynough himselfe.

Of the same sorte be the thynges that the Prophetes and Apostles haue by the spirite of God vttred in their writinges.

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And it can not be chosen but ther is a church of God, and that a visible church vpō earth, according to the Article of our Crede: I beleue that there is one holye Catholike church. And this churche can not erre in the principall Articles of the faith. For yf it erre in them, it can not be the church of god. Therefore both the truth and the very proper & true vnderstanding of the worde must nedes be in that congregation.

Beside this, it can none other wise be, but this church is in that people, where the doctrine of the Prophetes and Apostles is vncorruptly taught. For it is not curiously to be sought for, among the Turkes, Scythianes, or Iewes, being as they be nowe, nor among other Nations, whiche for the most parte haue no knowlege of Goddes worde at all, and none they desire to haue.

Yet it is to be thought that ther be some membres of the true churche euen among those Nations scattred here and ther abrod. Then it folowth: that forasmuch as bothe we and our aduersaryes the Papistes doo acknowlege and receaue the bookes of the Prophetes and Apostles, eyther we are the true churche of God, or they: eyther we haue the onely one truth of G O D, or they. For in these maters whiche we barye in, name-

ly in the Articles of the fayth, nother can both partes be true, nor both partes false: accordyng to my principle, Ther is but one truthe, and not manifold truthes. And what can be the churche of God, if we Gospellers (as we are called) be not? who shall haue the truth if we haue it not? For firste we embrace, holde, and professe the worde of God purely without the dregges of mennes traditions, and we most iustly hate those thynges that are ymagined by mannes owne brayne, and doo violent wrong to the worde of God, as the Apostle saith: If any Preache an other Gospell, cursed he he. But the Papystes myngle and Marre all with their owne Gloses and mennes commentaries, and without them their mynde is to allowe nothyng.

We seke nothing but Christe in the olde Testament and new, as the onely pyth and substaunce, and him we take for our onely reconciliatour, Sauyour, mediatour, and Bishoppe. But the Papistes extolle the dignitye and merites of mennes woorkes, & writhe al that is conteined in both the Testaments to make Christ the beginnyng of iustication, and themselues the fynyshers and perfit makers vp of iustification.

We affirme that those obseruaunces only be accep-

acceptable vnto god, that are specified in his certain wryttē word. But the Papistes enforce men to those obseruaunces & godseruice that are deuised by the arrogancye and rashenesse of man, & ascribe more worthynesse vnto them, than to those that are commaūded of God himselfe. We abhorre Idolatrye. But the Papistes are manifest Idolaters, in that they honour the Saintes departed with the honour due to God, & call vpon them to be their intercessours and helpers: and lead men rather vnto the virgine Mary than to Christ.

We kepe the Sacramentes entier and whole stil, according to the forme of Christs owne institution. But the Papistes doo wyckedly mangle the Sacramentes, which Christ hath ordayned and chaūge the forme it selfe. For of the receauing of the Sacrament of our Lordes bodye and bloud, they make an open offring, auaileable not onely vnto the quicke but also to the dead, that lye broyling in Purgatorye.

We allow honest and lawfull wedlocke in all states. But the Papistes call it a fowle sinne (yea worthy to be punished with death) if an Ecclesiasticall persone be maryed, as though Mariage were the fowlest thyng that coulde be, and were an hynderraunce to

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the myniſterye by all meanes. Hereby it is no hard matter to Judge, which is ỳ church, and what congregation is nerer vnto ỳ syncere worde of God. So we being certifyed by thẽse & other sure tokens, haue no doubt to pronounce playnly ỳ the true churche of God is among vs, wherein God worketh effectually by hys worde, and regenerateth very many vnto eternall life. Cõtrarywise we are not afrayde to affirme ỳ all obstinate wilfull papistes, which ioine not themselues vnto this pure doctrine, and true seruyng of God, are barred out of this true churche. And, if there be any weakelinges that grone being yet still vnder the popes tyrannous yoke, yet it is mete for them to beare their good will vnto this sounde doctrine and true serving of God.

The pope hath many markes that proue him to be the notable great Antichrist, but euery body may easily perceaue them & therfore I thinke it but lost labour to make any further rehearsall of thẽ in thys place. Thys gayre is so manyfest, that euẽ our enemyes themselues are enforced almost to graunt thẽ: but yet they seke other cloked pretences for all that. They saye it seemeth not like to be true, that we are the Church, seing we be but a fewe in number, and in no high autori-

tye, and sprong vp but of late yeares. Contrarywise, that it semeth moze lyke to be true, that the Pope and his be the Church. For they are many mo than we: and are men of much higher autozitye than we, they beare the swynge in the gouernaunce of the Church, and haue had thys most gaye gloryous title a long season. And it is not to be thought that God hath left and yet leaueth styll so goodly a company of men in errour, & that he hath hidden, oz yet doth hyde styll the truth from so many mē being most famously seene in all kynde of learnyng. I aũswere. Thys obiection doth tosse and tozment very many foltes minders greuously sore: Especially those that haue not ben as yet throughly ynough skylled in the outwarde face of the Church contynually from the begynnyng. Marke I pray ther, which a one the Church hath ben in all ages. Hath not the nomber of the wycked alwayes exceded the nomber of the Godly innumerably? Caines Churche was farre gozgeouser and of much greater nomber thā Seth hys Churche was. The fathers wandzed about from place to place without certayne seate to abyde in, and yet they had the Church only in their families. The other multitude that was spzedde euery where a-

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broade vpon the best places of the earth, was the most wicked. At the generall flood wherin all mankynde was drowned, only Noah and hys Wife, with hys three sonnes and theyr wyues, was the Church. Walke forth in order through all ages vnto these dayes, & you shall see that ỳ Church of God was but a small company and an abiecte sort of people in respecte of ỳ multitude of worldlings. Therefore the Prophetes did many tymes preach agaynst that slaunder, concernyng the multitude: as .Esay.1. If the Lorde of hostes had not left vs sede, we had ben like Sodome, and made like Gomorra. Also Sopho.1. I will leaue in the myddes of thee a poore people and a nedy, and they shall trust in the name of the Lorde. Also. Jo.1. He was in the worlde, and the world was made by hym, and the worlde knew hym not. Also, He came into hys owne, and hys owne receaued him not. Item, Luke.12. Be not afrayde litell flocke. Suffer not thy selfe therfore to be so greatly cõbred with their vaine title, only beholde the church, that was in Christes time. Were not ỳ Bishops of Jerusalem & their order in the highest estate of ỳ churche, were they not in opinion of learning, in wealth, & in multitude farre aboue ỳ sylly vagabonde Christ & the fishers, and ỳ

other rascall people ẏ folowed Christ: And yet these most contemned poore lely soules, were ẏ Church, which God delyted in, and began his eternall kingdom in by his sonne. And euē now ẏ case standeth after Paules sayeng: Not many wise after ẏ flesshe, not many mighty, not many noble: but God hath chosen the folishe things of the worlde, to confounde ẏ wise, & the weake thynges of the worlde hath God chosen to confounde ẏ strong, & the rascall of the worlde & thynges of no reputacion hath God chosen & thinges that be not, to destroye ẏ thynges that be, that no flesshe shoulde glorye in hys syght. 1. Cor. 1. And Christ saith, The poore receaue the Gospell, happy is he ẏ is not offended in me. Mat. 11. And therefore Symeon Prophecied that this babe, whose presence made him so glad, was put for a signe, to be gainsayde. And the cause why the greatest and most regarded parte of mankynde are cast away from God, is bycause they beleue not, that is, they receaue not by fayth ẏ mercye that is offred them in Christ: and the scripture reporteth that the diuell is the prynce of thys worlde, and worketh effectually in the people of vnbelefe. As for any other secreter cause than this, it is not lawfull for vs to search: Finally ẏ consent of holy scriptures,

tures, and the assent of all Godly men beare plentifull recorde, ỹ our doctrine is no new learnyng.

Nother ought it to be demed, which is the church, pryncipally by ỹ maners of mē, but by ỹ doctrine. I say not nay but there are among vs many vices, which deforme ỹ beautye of ỹ church euil fauouredly, but yet there are more enormyous and haynouser faultes cōmitted by ỹ rable of ỹ papistes, than by the Gospellers: as (I wil only recken vp a fewe thinges of ỹ seconde table) ỹ despisyng of father and mother, Buggery, Rape, and Unsaciable Couetousnesse, Fraudes, Lyes, Riote, Haultynesse, Crueltye, Thirsting of innocent bloude, most vniust murthers, and innumerable other.

Nother is long cōtynuaunce a sure argument of ỹ truth, specially whē it is falsely alleged. Caynes church is auncient ynough at this day, and yet for all that it is a wicked & a cursed church. And it is to no purpose for a man to thinke it good for him to restrayne hys cōsent, till all dissensions be takē out of the waye in some Counsail to come, and till all confesse the truth together. For fyrst the scripture sayeth: I will put enemytye betwene the Serpent and ỹ Sede of the woman. Gene. 3. Thys enemytye shall haue no

end, as long as the sonne of God lyueth and the diuell. And the Apostle sayeth: There must nedes be heresyes. 1. Cor. 11. Christ sayeth that the spirite of lyeng shall reigne in the later dayes so myghtily, that the very electe, yf it were possible, shoulde be brought into errour. Matth. 24.

Besydes thys ther shall neuer be Counsail after such a sort that the pope shal clean cast awaye the corrupt toyes of mennes traditions, and receue the pure truth, and after that persuade all the worlde to embrace the same. For the Pope cannot chose but be like hymselfe, ý is to say, Antichrist. Be not deceaued. For he shall neuer be content to let hys Maiestye, power, & tyrannye be brought in daunger: which shoulde surely folowe, in case he shoulde holde with the truth. For the truth woulde abate and destroye ý kingdome of Antichrist, which the Pope occupyeth at thys daye. Thirdely thy lyfe shal not last so long. For how many thynkest thou haue already takē their leaue w̄ this world, before any such Counsail as ÿ wishest for, be kept? Dooest thou dreame, that their soules flye vp & downe stil among folkes, & tary for ý determinacion of such a Counsail? In dede they were in a shrewde euill case, if they were not at a poynt & determined in their heartes,

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what doctrine they woulde dye in. For it is out of al peraduenture, they that beleued not in Christ, shall not haue euerlasting life. Jo. 3. Hereby excepte I be deceaued, it is playnly ynough perceaued, that Neutres are made starke mad with mere opinyons, nay, that they are combred and wonderfully cralled in the diuells toyes, ỳ they should not graunt to the truth, and come vnto holsome repentaunce. For thys is the end of Neutralitye, that a man lyue careles, without the feare of God, and not acknowlege hys synnes, without fayth and comforte of conscyence, without prayer, and without confessyng of the truthe. For what shoulde he either repente hym of, or praye for, or confesse, that is not fully at a poynt yet, which parte is the Church, nor which parte setteth forth the worde of God rightly. There are Neutres in dede, men without God, and most grosse epycures. For in the worde of God, which the Church hath and folowyth, God is only acknowleged and serued. For in asmuche as they couple not themselues to that congregation, and hatche vp doubtfull opinyons, it is not possyble for them either to haue or serue God. And let not those wyse discrete sober men thinke, that yf they dye in that

errour, they shall haue any excuse before God. For the Iudgementes of God are certaynly settled: he that beleueth not, is already Iudged. And he ẏ will not confesse me before men, him will not I confesse before my father which is in heauen.

Hetherto now let ẏ I haue sayd, bespokē touching the Grosse playne Neutres, whō I am content to name the olde Neutres: & yet very many suche as they spryng vp in these our dayes, whē controuersyes of religion are moued. And now wil I also by the helpe of God speake somwhat cōcernyng the new & the more fyne Neutres, or Iackes of both sydes rather. They are almost cleane cōtrary to these other before, ẏ is, they will after a fashion be in familiar frendshyp with both partes, and geue as it were ẏ one hand to the Gospellers, & the other to the papistes. For there are new toyes deuised & trimmed vp euery daye more and more.

But I haue ben somwhat tolong in ẏ first part. For many of these matters may be referred also vnto thys seconde parte.

The ende of the fyrst parte.

THE SECONDE Parte of this Boke.

NOw bycause I will not combre the reader with long circumstances, there is an other buestion, whether a mā may lawfully playe Jacke of both sydes after such sorte, that he may somwhat take ỳ papystes part, so as he may seme to be the nerer vnto them, and to beare a better heart to thē than to the other, & by that meanes please them: and yet for all that, layne so to ỳ Gospellers, as he seme not altogether gone nor parted away frō them, and by this shifte seke as it were a meane, to haue both partes his frendes still, and to be estemed among the Gospellers no Apostata, & on ỳ other side no wilfull persō nor rebelle: and all to this one end, to get fauour at thos mēnes handes, which haue cheif autorite in thinges, or of thē ỳ may doo a man harme. & so to kepe our selues & ours in sure sauegard still.

Unto this Neutralitye & playing Jacke of both sydes, there is no small occasion ministred by those ỳ halt & wauer to much in ỳ sicere doctrine of ỳ Gospel, which are scarce

the breadth of my nayle frō Apocalye. They take paynes (God wotteth) to frame goodly gay cōcordes of religions many wayes, and diſſuade folkes frō ỳ ſymple playne cōfeſſing of ỳ truth for feare of perſecutiō & for worldly cōmodityes ſake. But ſpecially there are a certayne ſort of mē called Maiſter Pakeadoo, ỳ take vpon thē ỳ ouerſight & compaſſing of many matters, which forgetting their own vocations, ſet their one fote in ỳ court and ỳ other in ỳ church, & according to their worldly mother wytte they wil temper, wrythe, & limite euen ỳ lawe of God, as it liketh thēſelues, & as thei thinke it fitte for ỳ world either to augmēt or at leaſt to kepe ſafe temporall ſubſtaunce by. And thys is compted a ſingular & a neceſſary wiſdom to auoyd ỳ greateſt damages and ſhames wāll. For ỳ pretence and outward appearaunce at a bluſh is wōderous goodly and pleaſaunt, as I ſhall declare afterwarde. The anſwere is breke, playne, and eaſye: It is not lawfull for a mā to playe ỳ Jacke of both ſydes after ỳ faſhiō. For yf the contention were about any matter of ſmall importaunce, that is to ſaye, about apparaill ỳ were not altogether ſlaunderous, or any ceremonye alone that were not openly blaſphemous, then agrement myght be eaſyly had, euery bodye perceaueth

neth it wal ynough: & it made no great force, though a mā applied himselfe to both partes for a tyme. For the conscience coulde catch no harme thereby. But the principall matter of thys controuersye is in the Articles of the fayth, and in the chiefe poynites touching the seruyce of God, wherein the conscience must nedes be at a sure staye, and no wauerying maye in any wyse be admytted in thys behalfe. And the cause why, is, that God by his only sonne hath openlyproclaymed hys playne sentence from heauen, and thesame he will haue to stande in full strength and vertue without alteryng for euermore, and straightly chargeth al folkes to geue audyence and credence vnto that word and to none other: And to hurle away and condemne all that disagreeth from it. For thus doth God begynne hys ten Commaundementes. Thou shalt haue none other Goddes. And he nameth hymselfe a strong gelous God, for he requyreth vs to hold vs wholy to hi, & threateneth dreadfull paynes against them, that neglecte him wh!ch is ẏ true God in dede, & lurk vnto other Godds, or receaue any other worde ẏ is cōtrary to this one only word. The father of heauē himselfe, in ẏ wōderful proclamatiō ẏ was made in ẏ mōut, saieth w̄ plaine words

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This is my sonne, in whom I delite, Heare him. And this saying perteyneth vnto all mē of all ages. For it bindeth all folkes by expresse wordes vnto the doctryne of thys one only Archeshepherde: and chargeth ẏ no audience be geuē to other that teach cōtrary: & therwithall he damneth all them ẏ vse familiar daliaunce with the enemies of ẏ Gospell. For so they becom disobedient vnto this proclamacion. It was not at ẏ liberty of the Apostles or other that sought ẏ true knowlege of God and the saluation of their own soules, to beare fyre in ẏ own hande and water in the other (as they say) nor to dally with Pharises, ẏ enemyes of the heauenly doctrine, but they must nedes folowe Christ alone & none but hym. And therfore he calleth his Apostles wō this kinde of speche: Folowe me. Also whē he setteth forth ẏ forme of the whole religiō of Christ, he saieth in a fewe shorte wordes: If any wil folowe me, let him take vp his crosse, & folow me. Mar. 8. Item, If you abyde in my worde, ye shalbe my disciples in dede, & ye shal know ẏ truth, & the truth shall make you free. Jo. 8. Item, If any man loue me, he shall kepe my worde, and my father shall loue hym, and we shall come vnto hym, and make a dwellyng place with hym. He that loueth not me, kepeth

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not my sayinges Jo.14. Item, John Baptist did with hys mouth, with hys fynger, and with all hys doinges shew only Christ and none but hym, sayeng: Beholde the lambe of God that taketh away the synnes of the worlde. Jo.1. Item, If any preach an other Gospell, cursed be he. Gal.i. And the sayenges of the Prophetes agree to the same, as. Deut.28. Thou shalt not declyne frō the commaundementes of God, nother on the ryght hand nor on the lefte. But I haue spoken of that before.

Hereby now it euidently appeareth, ý we are all bounden to one parte alone, that is, to that parte wherein the worde of Christ is purely preached, the Sacramentes entyerly mynistred, & the true seruice of God dyligently aduaunced.

Secondarily, ther be two speciall contradictyons, two deadly foes, and vnagreable: Belial or the Diuell, and Christ: lyght and darkenesse: the true churche, and the false: the tyrannye of Antichrist, and the kyngdome of the sonne of God. For it was told before hand in very paradise: that ther shoulde be enemytye betwene the serpent and the Sede of the woman. And John sayeth: The sonne of God hath appeared, to destroye the workes of the Dyuell. i. Jo.3.

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And thys is manyfest also ẏ Antichrist doth all ẏ he can agaynst Christ with all ẏ veynes that he hath in hys bodye. For all ẏ kyngdom is the seate & power of ẏ diuell himselfe, most directly agaynst ẏ kyngdom of Christ, as it is by the goodnes of God more cleare at this present, thā ẏ sunne light at none daies. The Pope doth most appearauntly blurre, yea rather defile and scrape away ẏ honour & glorye of Christ, in ẏ he braggeth (like the diuell) ẏ man is able to accomplishe ẏ obedience of the law. What good did Christ thē? He dyed in vayne, Paule saieth, if righteousnesse come by ẏ dedes of the law. Gal. 2. And in that he attributeth not Justificatiō whole and absolutely perfite vnto Christ, but the begynnyng of Justification only. For hys doctrine is, that man is fyrst accepted freiy by the only merite of Christ. And then that he hath qualityes powred into hym, whiche afterward increase, and be augmented, and enlarged after suche sorte, that they fulfill the begonne Justification, and bryng it vnto perfection. By thys meanes there is no small glory nypped away from the sonne of God. Also, he biddeth men goe to sainctes now lyuing with God, and crye to them to be their intercessours and helpers, contrarye to thys commandement and promyse:

What-

Whatsoeuer ye shall aske the father in my name, he shall geue it you. Jo. 16.

Agayne in thys behalfe, Christ hath notable Iniurye in that he is not taken nor called vpon alone for the only Byshop, Mediatour, and Intercessour. The Sacramentes that Christ instituted are most cruelly mangled and torne, and altogether transformed into another vse. Besydes this ther be other Sacramentes deuysed without the worde of God, which are exalted so highe, that they are either made checkemate with Christes Sacramentes, or els set aboue them.

As by example. The laye people are contrary to the most manyfest institution of Christ, forbidden the vse of the Sacramente of Christes blood: and they be proclaymed Heretikes all the worlde ouer, that thynke or doo to the contrarye. So Annoyntyng is compted for one of the Sacramentes, and hath monstruous knycke knackes ymagined vnto it, to the vtter reproche of the rest of the Sacramētes.

Christ is also pulled downe out of the throne of his Maiestye, seig ẏ pope maketh hiself ẏ foundacion & head of the Church & taketh vpon him a wonderfull free power in chaungyng of doctrynes and puttyng in

new,

new, in forgyng of newe articles of fayth, and heaping of tradicions. And all to thys only end, that the kyngdom of Chryst might perysh, and the kyngdom of Antychryst be confyrmed and enlarged. I will in this place make no rehearsall, with what crafte, with what studious trauail, and with what incredible power, Antichryst assaulteth the sonne of God, least any man shoulde be offended with long declaracion.

Furthermore thou canneſt neuer loke to make peace betwene theſe enemyes by any possible meanes. Then whereto sekeſt thou so narowe shyftes to agree them, either throughly, or in part, that is, either in doctrine and ceremonyes altogether, or in ceremonyes alone? Chryst saieth: No man can serue two Maisters at once, the one he shall loue, and ỹ other he shall hate. Matth. 6. And it is manyfeſt, that the Pope is Antichryst. For he hath theſe notable markes to be knowē by: he corrupteth the sounde doctrine of God moſt shamefully, he defileth the Sacramentes moſt horribly, hys ceremonyes for the moſt part are blasphemous & superstitious, he causeth wedlocke to be defyled detestably, he persecuteth innocent men that cleaue vnto Goddes truth, moſt mercilesly.

The Pope is Antichryst

Contrary wise, this is not vnknowē now also

also through the goodnesse of God, that we Gospellers haue the sounde and uncorrupte doctrine, the proper and holsom use of the Sacramentes, and ceremonyes accordyng to the rule seruing unto Order, Comlinesse, & Edification, as our enemyes thēselues haue very often tymes cōfessed, and are constrained (though it be agaynst their willes) to cōfesse yet still. It is not possible therefore to make any concorde, except one parte geue ouer their opinion, and humbly agree to the truer Judgement which the other part is of. For euery one ought to embrace the truth, & to hate and detest lyes utterly. An honest mā cānot in temporall matters fauour both lies and the truth at once: How muche lesse may he doo it in thys cause wherein the glory of God and the saluation of our soules is in hasarde. Elias, when the people of Israel were in doubt, what religion it were best for thē to take unto, Baalles religion or that which Elias set forth by ỹ cōmaundement of God, said unto thē with a singular stomake: How long halte you on both sides? If the Lord be God, folowe hym. And if Baal be, thē folow hym. Hearke also what Paule speaketh cōcernyng this present cause, & agreably with the Prophetes owne wordes. 2. Cor. 6. Leade not (saieth he) the yoke with the unfaythfull.

For what parte hath right with vnright: Or what felowshyp hath light with darkenesse: What agrement is betwene Chryst & Beliall: What parte hath the faythfull with the vnfaythfull: Or what a doo hath the temple of God with ymages: For you are ỳ temple of the lyuing God, as God sayeth: How shal I dwell in them, and walke among thē, and I wilbe their God, and they shalbe my people, therefore get you out & departe from among them, sayeth the Lorde. Touch no vncleane thyng, and I shall receaue you, and I wilbe your father, and you shalbe my sonnes and daughters, sayeth the Lorde Omnypotent.

Open thyne eares here. Thou hearest no seditious felowe, nor any new Sir Johan hotte Cockels, preach thys, but the chosen vessell of God, the Apostle of Chryste speaketh it. He with most manifest plaine wordes chargeth vs that we kepe no company with the enemyes of the Gospell. He sayeth also that it is not possible for any creature, how wyttye or how crafty soeuer he be, to deuise agrement betwene truth & falshood, Chryst and Antichryst, ryght and vnright. Theirdly he sheweth a most weighty reason why: You are ỳ temples of God, Ergo ỳ cannot be ỳ temples of ỳ Diuell to: as those doo now

a dayes, which goe about to gratifye both the Gospellers & the papistes. Fourthly he expresseth ẏ rewards, which ought to folowe ẏ acknowleging of ẏ true God & his worde ẏ is geuen vs frō heauē: that is, ẏ God himselfe wil dwell in thys cōpany, & geue thē goods both in this worlde & in ẏ worlde to come for euer. Furthermore thinkest ẏ, it is wōut advised cause, ẏ the churche is called ẏ Wife of Christ alone? And a wife cānot holde her to two husbandes or mo: & if she doo, she breaketh her fedelyty, & Justly incurreth ẏ paines therof. But we are all ẏ espowsed wife of Christ, which are of ẏ same churche, ẏ is to say, whiche haue acknowleged the worde of truth & confesse it. Ergo it is not lawfull for vs to couple our selues vnto mo husbandes than thys one. Consider also I beseech the. Are not ẏ Turkes and we enemyes, one agaynst ẏ other? Thē if any mā woulde beare fauour both to ẏ Turkes & to our syde after a like sorte, & frowtly aide both partes, should we not saye, that he not only went about a matter not possyble, but also ryghtly accuse hym for a traitore, and Judge hym most worthy to be punnyshed as Petrus Sacketius was? What an honest and gay matter then thynke you it were, to serue both G O D and the Dyuell? To be

Why the church is called the Wyfe of Christ

Indifferent to the truth & to falshood: And to fauour ỳ papystes & Gospellers all a lyke: O what greuous paynes shall such treators of Goddes truth suffer one daye, not ỳ punnyshment of Petius, but the paynes of Judas Iscarioth. Woulde to God they could repent & praye for pardon at length. But peraduenture thys so lamentable a lyghtenesse of myndes is the appoynted payne for contemnyng ỳ Gospell, and no smal token ỳ the despeche of ỳ worlde is comming nere at hand. For so Prophected ỳ sõne of God himselfe: Whē ỳ sonne of man commeth, trowe you, he shall fynde any fayth vpon earth? Luke. 18.

Thirdely. Christ sayeth: Let your communication be yea yea, and naye naye. For what is moze than thys, cõmeth of euill. In whiche saying he doth not onely forbyd vnlawfull othes, but also variablenesse & vncõstancye both in our sayinges and doynges. That we shoulde not playe whyppe Jacke & turne thee, whē we are among papistes flatryng them, & allowing many of their trynkettes, which neuertheles doo very sore blemyshe the truth. Contrarywise when we haue to doo with the Gospellers, to holde with them al o, and so chaunge as the tyme serueth like Camcleõs or Cattes of ỳ moũt.

But

But that we shoulde agree to the truth, say playnly and cõstantly what we thinke, & not to dally with doublefaced captious reasons. It is an old said law: Truth speaketh playnly. The histories prayse the dede of P. Pompilius, and so they maye well. Ye, when he was sent Embassadour to Alexandria with certayne others, to commaunde Antiochus in the Romaynes name, to breake vp siege from ỹ citye, founde Anthiochus by chaunce standing vpon ỹ shore. And when he had declared vnto him such matters as he had in commaundement, Antiochus shaped him an aunsweare like a shipmãnes hose, & referred all to his frendes Counsail. Thẽ Pompilius being greued at hys captious & Ambiguous aunswear, bycause he thought som craftye pranke would be played at hys retourne, sodaynely made a circle with hys staffe round about Antiochus in the sande where he stode and sayde: It is the Senate and commons of Romes pleasure, that thou tell me plainly what thou wylt doo, before thou goo out of thys circle. The man was afrayde at these wordes, and sayde he wouldе departe out of hande. Then yf an heathen man thought scorne at a doubtfull and fraudulẽt aunsweare, and made that sleightye syre Anthiochus perforce to tell what laye in hys Põpilius

heart: how much more ought we in a cause of much weightyer importaũce to hate & detest them ẏ of set purpose frame their words and aunsweres so as they may be taken to meane whether way a man will: Would to God there were som Pompilius ẏ would cõpell these Anthiochoes, to say as they thinke, & then surely there would be ẏ lesse daunger.

Fourthly. God requyreth sounde doctrine & the true seruing of God as he himselfe hath set them out vnto mankynde, to be playnly confessed of all wout difference, both of man & woman, of what estate soeuer they be, and doth earnestly reprehend them ẏ play mũme budget or denye them, as he saieth in ẏ thirde Commaundement: Thou shalt not take ẏ name of ẏ Lord thy God in vaine. For he cõmaundeth among other thynges, ẏ Goddes truth be preached & confessed, and forbiddeth euery one to bewraye or set out Goddes religiõ to hyre vnto the aduersaryes. I meane, so as he graunt eyther to muche vnto them, or winke at matters of most weighty importaunce, that he confuteth not blasphemyes: or behaue hymselfe after suche sorte, as the aduersaryes can none other wyse Judge, but that their corrupt procedings and superstitious Godseruice are allowed for the moste parts. Yea Christ goeth roundly to worke in requy-

requyring ẏ truth to be cõfessed, where he sayeth. Matth.10. Euery one ẏ shall cõfesse me before mẽ, him shal I also confesse before my father which is in heauẽ. And he ẏ shall denye me before men, him will I also denye before my father which is in heauen.

Thinkest ẏ it may be called a confessyng, whẽ thou communicatest w̃ the enemyes of ẏ Gospell, when thy drift is to make coũterfayt concordaunces, & when thou wilt doo in somthinges as they doo, at least in outward appearaunce, and al for feare least ẏ be combred with hornettes, and ẏ thou mayest lyue at thyne owne ease? For after ẏ the truth is playnly and simply confessed, there foloweth byandby the crosse of persecution, hatred of the contrarye parte and daunger both of life and goodes. O wretched and feble kynde of confessyng. Yet for all thys, we heare mẽ many tymes crake and praye on thys wise we will not shrinke any heare breadth frõ ẏ truth ẏ we haue acknowleged, we will stand as fast as walles of brasse in this Gospell, which we haue learned these three or foure yeares agoe, & knowen to be true, & haue had experience of it: we will not be afrayed of any threatnings, there shall no pũnyshement nor cruell handling make vs afrayde.

Alas wagging rede, how shouldest thou

ſtand, how ſhouldeſt thou confeſſe ẏ Goſpell when ẏ doeſt not only ſhrinke in the hãmes, but alſo falleſt flatte to ẏ ground, before any ſtorme of trouble aryſe & blowe vpon thee: For thou goeſt buſyly about to doo as Antichriſt doth, euen in trifling matters, before it be required by name at thy han des, and al is good ynough ſo ẏ may fill thy Paunche, lye in a ſoftbedde, & ſlepe in a whole ſkynne. What wouldeſt thou doo, if ẏ hangman wer euen now ready at thy backe to ſtryke of thy head, except thou wouldeſt receaue all Antychriſtes religiõ? In dede this thy ſhrynking, and thy relenting & goyng at ẏ firſt daſh to ẏ papiſtes part, porporte plainly ynough what ẏ wouldeſt doo. But yet I wouldе haue thee to marke me ẏ fearfull threatenyng ẏ is expreſſly added, leaſt thou dreame now in this careles ſecuritye which thou art oppreſſed & blynded withall, that thou ſhalt eſcape vnpunnyſhed for euer. Albeit the payne ſeme to be a greate whyle in commyng in thys worlde, yet Chriſt threatenеth that he will be reuenged on them that denye hym eyther manyfeſtly or after a craftye faſhion, in hys Judgement after the end of the world when he ſhall Judge all mankynde, and wil ſpeake thus vnto them: I knowe you not. So he ſayeth, Luke. 9. Whoſoeuer is aſhamed of

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me and my sayinges, the sonne of man shall also be ashamed of hym, when he commeth in hys Maiestye, and in the Maiestye of his father and of hys holy Angelles. These wordes are not vayne and of none effect, but the dede shall proue them true. Likewyse, Mat.5. Christ requyreth a playne confession of the Gospell, where he sayeth: You are the lyght of the world. A citye cannot be hidden that is set vpon a hyll, nother doo they kyndle a candle, and thrust it vnder a bushel but set it vpon a candlestycke, that it may geue lyght to all that be in the house. Let your lyght so shyne before men, that they may see your good woorkes, & glorifye your father which is in heauen.

I praye the, what kynde of confessyng is that, when it is necessary for vs al to stand in doubt, whether parte a man must beare the more fauour to, and what relygyon a man must be the more bent vnto? For thou louest the Popyshe fashion, and makest thy selfe busye to vse it. And on the other syde, thou holdest with the forme that the Gospellers vse, after a fashion.

Is thys to shyne, and to prolyte other with thy lyght? Nay it is rather to put out the light if there were any, & to cast a myst ouer mēnes eies, least ỳ way of truth might be

knowen. If thou wouldest profesſe ẏ truth playnly wout diſſemblyng, thou ſhouldeſt doubtles ſtirre vp very many w̄ thine example, & make them more hearty to abyde conſtant: By thys reaſō alſo ẏ ſhouldeſt make ẏ very enemyes to beleue, that the doctrine which ẏ haſt learned, is ſuch a maner of doctrine, that ẏ art ready to ſpend thy life for it if nede ſo requyred. In dede thys were to ſet ẏ light of fayth which is kyndled in thy heart vpō an open highe place, ẏ ſuch as walk in moſt thicke darkneſſe, might thereof as it were of a moſt bryght burnyng lampe, receaue light, & kyndle ſom litell ſparkes at thy candle, ẏ they alſo myght enter ẏ true way, & confeſſe the truth alſo thēſelues with the. Concernyng Paules vocation thus ẏ ſcripture ſpeaketh: Thys is my choſen inſtrument, to beare my name before ẏ Gentiles, and Kynges, and the chyldren of Iſraell. Although Paules owne vocation be herein ſpecially deſcribed, yet as touching the cōfeſſion of the Goſpell, it is a generall ſaying, and pertayneth to all ſortes of people: That euery one accordyng to hys callyng and power ſhoulde profeſſe ẏ name of Chriſt before all men, and helpe to ſet it abroade alſo. Paule ſayeth. Rom. 1. I am not aſhamed of the Goſpell. For it is the power of

God

God vnto saluation to all that beleue. Herein is compryzed a most weighty reason, and belongeth to all folkes : and ryghteousnesse is geuen of God thzough the wozde vnto all that receaue it by fayth : Ergo Let no mã be ashamed of thys wozde, but let hym confesse it manfully. Tell me, are not they asha-of the Gospell, that almost abhozre the name of hym , by whom GOD hath restozed the lyght of ỳ Gospell , and allowe eyther in parte oz in ỳ whole , the Popyshe religion, which a litell befoze thei wõderfully detested, and begynne by litell and litell to kysse the Monster of Romes fete : And in a whyle, except God saye naye, they will receaue that Mõstruous beast wholy home again: Herevnto appertayneth the saying .. Apocal. 3 Thou art nother Colde noz Hotte, would to GOD thou wer eyther Colde oz Hotte: In which saying euẽ this wicked wauering: is repzoued.

A tale of an Hermyte

There is a tale of a certayne Hermyte and hys gest . The Hermyte as he walked furthe of hys Hermytage in the sharpe of Wynter , mette with a man by chaunce, that wandzed in the frost and snowe , and was almost Dead foz colde . So the Hermyte bryng moued with pitye, bzyngeth the

man

man home to his hermytage, to refresh himselfe at the fyre. There the colde felow blewe vpon hys handes now and then: and when the hermyte sawe it, he asketh hym why he blewe on his handes: I blowe warme breath vpō my handes (quoth he) to warme me with all. Well, the hermyte maketh hym sette downe at the table with hym, & hotte meate was set on the boarde. The gest before he put a morsell in his mouth, alwayes blewe on it. The hermyte questioneth with him agayne somwhat playnlyer, why he blewe on hys meate: I blowe colder breath (quoth he) to coole my meate, for it is to hotte. Then the hermyte being sodaynly wroth, said he could abyde no such gest in hys company, nor take hym for hys frende, that coulde breath both hotte and colde out of all one mouth, & so he thrust hym out of hys house.

It is a mery tale, wherein wyttye men haue signifyed, ỹ it is not ỹ parte of an honest or a Godly man, to hatche vp Ambiguous, Halting, or doublefaced reasons, in ciuill matters, then specially in Goddes causes. And mē haue ben thought worthy nother to be loued nor to liue in ỹ world, ỹ coulde turne thēselues into sōdry fashions, like Proteus, & sōtime praise the truth, somtyme dissemble it Goodly, & hold wt vntruth, as ỹ time serued.

Fifthely.

Fyfthely. Take hede now. Christ sayeth. Luke.xi. He that is not with me, is agaynst me: And he that gathereth not with me, scattereth abroade. In these wordes, not onely the playing Jacke of both sydes which we now reason of, is reproued, but also they are pronounced for pernicious enemyes to the whole Church of Christ, that set their minde to halt on both sides after this maner, to the intent they woulde be in fauour both wt the papistes ye enemyes of ye Gospell and with ye Gospellers to, all a like. Two things Christ requyreth. Fyrst ye all be wt him, Secondly ye al gather with him. Fyrst he geueth thee not liberty to lynke thy self wt his enemyes ye papystes, but will haue vs all as it were bound men to hym alone. And in dede it is of necessity ye we be wholy coupled to him, to lay hold on God ye father in him as ye ymage of God, by hym being the only begotten sonne and fulfilling the entier obedience of the law perfitly, to be made the chosen chyldren of God, to be garnyshed with his righteousnesse that he obteyned on the crosse, by hys helpe to be deliuered from the Diuell, Death, and Hel, by hym to be rayled agayne, and caried vp to heauē, & to be brefe, by him to honour and serue God truly both here & in the worlde to come. For without hym there is no saluation

nor

noz like, without hym ther is no seruice that pleaseth God, as he himselfe saieth: I am the way, the truth, and the life. Also, without me ye can doo nothing. Jo. 15. And Paule Colloss. 1 saieth: In him it pleased the father that all fulnesse shall dwell, and by him to reconcile al thynges to hymselfe, and by him to pacifye thzough the blood of his crosse aswel the thinges that are one earth, as the thinges that are in heauen. Those therefoze that decline vnto them whiche cozrupt the wozde of Chzist with wicked opinions, mãgle and teare the Sacramentes, and deuyse straunge vses vnto thẽ, and set fozth ms Pediatours and Sauyours than Chzist alone with hys passion onely, and bidde folkes pzaye not onely in the name of this Chzist, but also in the name of Mary, Peter, oz Chzistopher, and set moze by the obseruaunces that are deuised by men, than them whiche God hymselfe hath commaunded, and arrogantely ascribe the meryte of Justifycation vnto them, it is manyfest that they abyde not with Chzist, but are vndoubtedly fallen awaye and become Apostataes. Yearke therefoze what Judgemente Chzist geueth: He is agaynst me, sayeth he. And that euen the very pzofe it selfe doth teache vs euedently ynough. Foz these haltors

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on both sydes fall fyrst as it were headlong into epicures opinions, and so they begynne to passe litell vpon any maner of religion: and thē they ware so presumpteously bolde, that they thynke it no daunger for them, to dally euen with Christ himselfe at their own pleasure: They persuade themselues, that Christ shall not knowe or not punyshe their doublefaced doubtyngs & crafty meanings, where with their purpose is to prouide more for the bodye and lyuyng in thys worlde, thā for the glory of Christ and for their own soules.

Moreouer they cause the true doctryne of the Gospell and true seruyng of God to be openly suspecte. For when they subscribe to som of the enemyes procedynges, and in som poyntes folowe the forme of the aduersaryes, and promyse them largely: Thē Godly folkes fayth falleth sicke, yea they are made so muche weaker and weaker, that they begynne also to stande in doubt of all ỹ religyon that they had, they haue lesse deuocion to heare and learne the worde of truth, and are more slacke in seruing of God.

Then the vnlearned common sort, which in dede is the greatest parte of the people, seketh what occasion so euer is geuen, to be in fauour with the superiours, they are glad

glad vnbidde to fall into their opinions, they thynke manerly as they see the superiours thynke, and to their vttermost power, they helpe forwarde and make their thynking to be more thā it would be. Thē they that seme to be of a most constant Iudgement and are afrayde least the truth and Church of God shoulde catche any harme, growe straight wayes into hatred with high and lowe. And as for the best and most faythfull men, ẏ are thought of a Godly Zeale to resiste these crafty prankes neuer so litell, there are such crafty shyftes foūde, ẏ they be wyped besides their ministeries and liuinges.

Furthermore ẏ enemyes, whom this applying or laynyng is vnto, are confyrmed in their errours, superstitions & blasphemyes, & by ẏ meanes many are hyndred among thē, ẏ they cannot acknowlege their errour, and turne vnto repentaūce. Euery one thinketh straightwaye, ẏ the quayling of ẏ Gospellers is a notable argument, ẏ theirs is a false & a forged doctrine, which is now come almost to an ouerthrowe. Contrarywise that ẏ papistes doctrine is a most true doctrine, wherunto they ẏ haue hitherto renounced it, shall com to it by litel & litel againe. They are encouraged also therby, not to distrust their attēptates, but to haue a good hope ẏ they shall

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hereafter by fraude & violence a great deale more surely bryng to passe that whiche they could not compasse before being letted a lōg season and afrayde by reason of the light of the truth, and constant standing to it.

What: is not this to beare an enuious heart ynough against Christ, & to inuade and empeche his kyngdom with al possible policies, thrōugh this blynde madnesse, & to betraye and hyre out al the whole Religion of Christ vnto the enemyes: Judas with a wonderful goodly curteous Good euen Maister, & with a toto swete kysse, betrayed Christ. And so these haltours of both sides, they geue Christ a kisse, but they will haue money fyrst of the enemyes, which are quickly at their backe, & bynde Christe, or couer Christes face, and clappe him on the cheke, and then bidde him rede who Bobbed hym.

The other part of Christes sentence is. He that gathereth not w̄ me. In these wordes Christe requireth not onely that we be coupled to him secretly in our heartes, but also with such a maner of knotte, as openly trauaileth in gathering the true churche together: that is, that we confesse him openly, whereby other maye be brought also to the true knowlege of the sonne of God and vnto holsom repentaunce. And they that doo not

so, but muttre sounde Doctrine secretly, as it were in a depe darke denne, and when they are with the Papistes cloke is marnailously, of them sayth Christ: They scatter abrode. And in dede they scatter cruelly abrode. For they minister mater vnto diuerse diuisions, they cause men to be of contrary myndes one to an other, and open as it were a window vnto the Papistes to rage against the flocke of Christ the more boldely, ye more freely, and the more cruelly: as experience declareth ynough and to muche. And yet for all this we be stricken into such a madnesse, and so horribly casse vp into a lewd mynde (alas therfore) that noman seeth such maters as he may fele euen at his fyngers endes.

I wold haue thee therfore to print, and yf it were possible, graue this saying of Christs most depely in thy harte: he that is not with me, is against me: and he that gathereth not with me, scattreth abrode. And beseech God, to open thine eyes a littel, and lighten thine vnderstanding, that thou mayest acknowlege thy selfe, that Christ condēneth thee for his enemye, yf thou goe on still, and playe Jacke of both sydes after this fashion, what can be called a greater sinne than this? Paraduenture this synne slepeth nowe for a tyme, but it will awake at length and

ware heauye. And would to God that myghe be in this worlde, wher mennes consciences might receaue comfort agayn, that they be not constrayned at the daye of dõme, to heare an angry iudges Sentence.

Sir they. Weighe the mater it selfe, I beseche the. Doest thou not trauaile about a mater impossible? What shifte cannest thou make to be in frendshipp with both sydes, and offende nother parte, and yet doo nothing against thy conscience?

Christ being nothyng ware of this worke-manly feate, sayth: No man can serue two Maisters. And Paule sayth: If I went about to please men I coulde not be the seruaunt of Christ. Gala. 1. If thou goe about it then, thou shalt be fayne parforce to doo very many thynges contrarye to true Confessyng.

Thou must nedes be somtymes present at their Popish Godseruice, as at Masse, wher thy Christe is after a new fashion spytte vpon, scourged, and Crucifyed afresh and innumerable Blasphemyes are spewed out beside. Thou shalt oftentymes subscribe vnto suche procedinges as they deuise agaynst Godly men, contrarye to thy conscience. Thou shalt be constrained to helpe forwarde persecutiõ against the godly either

plainly or apertly, thou canneſt not auoyde thy handes of moſt cruell Blaſphemies.

What? Shalt thou not by this meanes not only forſake the poore goſpellers, as much as in the lyeth, but alſo cruelly oppreſſe and murther them? Alas good man, how can thy conſcience be quyet in this caſe, yf thou referre it vnto God that ſearcheth the ſecretes of the conſcience? Fayne, pretende, & excuſe what thou wilt, yet it can not be denied, but thou haſt hurled awaye the greateſt parte of true Religion, and haſt holden out thy forhead to receaue the Beaſtes marke: whiche turneth to the vndooyng both of thy ſelfe and of the true Churche. Nother ſhalt thou deliuer thy conſcience, before God, although afterward thou promiſſe the Goſpellers neuer to fayre, though thou be neuer ſo angrye w the Papiſtes, and curſeſt them as blacke as a potte ſyde. God ſeeth this Hypocriſye of thyne and hateth it, For as I haue oftē ſayd before, God requireth a playne, vpright, and conſtant confeſſyng of the truth. Finallye this playing Jacke of both ſydes can not cōtinue nor be kept cloſe long. Nede ſhal driue thee at length to burſt out and tell, whither part thou holdeſt withall: and then thy coūterfayting, then thy ſleighty ſhiftes, and thyne Hipocriticall heart ſhall appeare, and

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no man shall thencefoꝛth geue any credence vnto the, moꝛe than to a dogge, and good cause why.

Seuenthly. Marke what euil succesſe, and what a naughty ende ſuche playing Jacke of both ſydes hath, when a man wold fayne pleaſe both partes. I will rehearſe thee an example oꝛ two, wherin thou mayeſt beholde as in a glaſſe, both the vggly fylthynelle of this pꝛactice, and the moſt vngracious ende of it. One of the twelue Apoſtles, whom Chꝛiſt gate together to thintent that beyng inſtructed with his heauenly doctrine and confirmed with Miracles, they ſhoulde be moſt excellent witneſſes thꝛoughout all the wyde woꝛld of Chꝛiſt the Meſſias and of the doctrine of ſaluation: I meane Judas whoſe Surname was Iſcariot. He aſſayde to be a Jacke of both ſydes, and to be familiar with both partes, both with Chꝛiſt and with the Biſhoppes of Jeruſalem. When he was in Chꝛiſtes companye, he commoned manerly with him, & with the reſt of his felowes and bꝛethꝛen. And whē he cam to the Biſhopps, he ſpake them faire alſo, and gaue counſail, how Chꝛiſt ſhould be taken, & by what pꝛetence put to deathe. That mater foꝛ two oꝛ thꝛee dayes lay Dewes whiſke, and was not knowen, albeit nothyng coulde be hydden

from Christ. In the meane time Judas contented himselfe wonderfully much for inuenting suche a shifte as he thought he myght please both partes toto gaylye withall. But marke what came of it. This playing Jacke of both sydes, and layenyng to bothe partes could not long be kept couert. For he had promised the Jewes that he would shew the Christ in the Night. So when the appointed howre came, he was demaunded to goe before them and lead the garrison wher Christ should be snatched vp to be giltlesly put to death, what nede many wordes: Bicause he wold not be cõpted a false felow, nor be put to any notable reproch of ỳ part which he fauoured, and was at ỳ time the more adread of, he was cõpelled in this case openly to fall from that other parte, & company himselfe wt Christes enemyes. But marke how shameleste he was. He cometh wt the rowte of harnessed men, as though he had ben Christes assured frende still, and byddeth hym Good euen Maister, and geueth him a busse. While this was a doing, the enemies thronged in by heapes, and layde handes & coardes vpon Christ. But Christ straight wayes called hym traitour. Judas (saith he) doest thou betraye the sõne of man with a kysse? Shortly after, euen the selfe same Nyght

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and the daye folowing, this cruell dede beganne by litell and litell to awake in the vngracious felowes heart, and wared so bigge, that he thought God and all that euer God made was angrye with him: so he brought the blood price agayne, and hanged himselfe with hys owne handes, and burst in the middes, so as all the guttes in his bely flewe moste filthily about his heles.

Thys Judas therefore is an ymage and a Glasse for all Jackes of both sydes to learne by what a greuous synne they doe. and what a fearfull Judgement GOD hathe in store for them, except they repent the Soner.

Yet I will speake of one excellent Apostle, whiche assayde to playe Jacke of both sydes after lyke fashion: Euen Peter that Joly Syr, whiche promysed stowtly that he would take suche parte as Christ did though it should cost him hys lyfe for it.

But it was not long before he chaunged hys purpose a great deale. For when he was come into the Judgement hall vpon a good purpose to see what would be ỹ ende of that hustle bustle, and ther by chaunce a damosell layed to hys charge, that he was a Disciple of thys seducyous felowe that ys

now taken: then came so great a lightenesse and fleeyng from persecution straight into his minde, that he thought it a very light trifling mater, though he denyed Christe for a time, and semed to doo as the Iewes, dyd while he was among them. For he purposed doubtles, to kepe Christ still in his heart for all that. For it is not to be thought, that Peter was dropped into so depe a wickednesse, that he intended to throwe his Christ quyte out of his Heart. But yet as stowte a felow as he was, with all his vnseasonable distruction and light dalyeng, he had suche a foyle, that he hadde almost serued himselfe as Iudas dyd, yf God had not holden him vp. For Christ remembred him of his fault w̄ a wynke, which made him so afrayde, that he wept bitterly, and forthwith he pyked hym out at the doores. He excused not himselfe, nother was the torment of his conscience eased for all that he was compelled by circūstaunces, I meane, for feare of bodyly harme, to saye one thyng with his mouthe, and thinke cleane contrary in his heart: but he was as gilty as Iudas was, and should haue ben damned as well as he, if he had not risen vp agayne by faith in Christ. Goe now and lay for thy selfe, that thou art moued by certain circumstaunces to saye one thing w̄ thy

thy mouthe, and thynke an other with thy heart. Pilate also had a mynde to play Jacke of both sydes, when he confessed so often that Christ was giltles, and at lenght in ỳ syght of all the Jewes and before Christes face, washed his handes, and yet for all that he deliuered Christ to be nayled on the crosse. He thought hym blameles bothe towardes Christ, and towards the Jewes, for he wold faine haue contented both partes, but yet all the water he had, could not skirre the vnrighteous Judge from thys synne. For he hymselfe also was afterward made to suffer, and what he did, and what peynes he threwe hymselfe (wretched man) headlong into, it wyll appeare more largely at the daye of domme.

Well, set an example before thyne eyes ỳ chaunced very lately. There was in Italye one Frauncisous Spiera, a ryght famous wise man in worldely Affaires. He encreased so faste in the syncere Doctrine of the Gospell, that he sette it forth vnto other also very frankely and boldlye. So when he was betrayed by his backefrendes, and called to a reckenyng, for feare of losse of body and goodes he promysed to recant and dyd so in dede. For hys hope was, that albeit he was compelled to recant with his mouth,

yet he would kepe Christ whom he had pro-
fessed, still in his hart, and satisfy his frendes
secretly afterwarde. But he was stricken
forthwith by the Judgement of God, and
fell (most wretched man) into so depe despe-
ration and felyng of the wrath of God and
eternall damnation, that frō that tyme forth
ther coulde no comfortable sayinges picked
out of the fountaines of holy Scripture ease
him one iote, and so at last being ouercome
with those continuall tormētes of conscięce,
he died. Surely it is not without great cause
that this Horrible Example falleth in these
dayes. Doubtles our mercyfull good God
would fayne call vs backe from this synne,
least we should (as God forbidde) prouoke the
lyke paine vpon our owne heades. But par-
aduenture these be the deskened ragyng fu-
rors of the world before the last day, which
cometh shortly at hand: and that maketh the
diuell to be the more woud angrye at Christ
his treader downe, and prouoketh men the
more fyercely to doo all kyndes of synne in-
numerable one in the necke of an other.

Therfore let vs pray to God from the bo-
tome of our hartes, that it would plese him
to bridle the diuelles outrage, to defende vs
from so haynous sinnes, and to graunt vs
spedy repentaunce. Amen.

Eight

Eightly. Christ semeth to define this synne with sore wordes. Math. 12. All synne and Blasphemie shalbe forgeuen vnto men. But the spirit of Blasphemie shal not be forgeuen. And whosoeuer speaketh a worde against the sonne of man, it shalbe forgeuen him. But he that speaketh a word against the holy Ghost, it shall not be forgeuen him, nether in this worlde, nor in the world to com. This lesso he knitteth by & by vnto ỳ saying that I alleged before: he ỳ is not wt me, is against me, & he ỳ gathereth not wt me, scattreth abrod. To betray ỳ word vnto ỳ Papistes against a mānes cōsciēce, of a set purpose, & with a certain crafty cloking, to shunne persecutiō (which euer folowcth ỳ preaching of ỳ Gospel) by vnlawful meanes, to be ỳ fyrst ỳ maketh mē to shrynke, to geue other occasiō to stande in doubt, to confirme ỳ Papistes in their errours by his backsliding, & to geue them occasion to persecute, not to repreue Blasphemies & persecutiōs, or secretly to set thē forward, & yet not to be contēted to haue ỳ sinne tōld fault at, but to defend & say ỳ the church & political order be preserued by this meanes, wher neuertheles ỳ ouerthrow of ỳ churche is opē before mēns eyes: how haynous a synne this is, & howe far it is of frō the sinne against ỳ holy Ghost, be thou

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thy selfe iudge. I saye not nay, but this sinne maye be forgeuē: but I feare least repētaūce be ouerhard to com by, yet I wisshe it vnto al from the bottome of my heart. The mater is, because this sinne rauisheth & deceaueth mē with the spiced appearaunce and swetenesse of it. If thou be polluted with murther, hooredome, theft, or such like grosse synnes, thou mayest a great deale more easily escape the euil fauouredneſſe and payne of it, be afrayde of it in thy heart, and aske God mercye for Christes sake (for these sinnes are so farre out of rule, that they can be excused by no possible meane) than if thou were cralled in this sinne of wauering or dissembling and playing Jacke of both sydes, for in this casse ther are innumerable circumstances that seme to excuse the mater gaylye: wife, childzen, household, worldly substaunce, and many other maters, that shoulde not be put vnaduisedly in hasarde. Ther is a great hope, that the truth maye be safe, the peace of the Church and of the Political estates may be preserued, by this colourable cloking. Besydes that, ther be men of hygh degre, that folowe the same trace with these & suche other reasones the diuel trimmeth vp this sinne so finely, ẏ it is thought to be but a smal mote ẏ lyeth in ẏ heart. But marke the ende, a man

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can not tel, what befalleth late in ẏ euenyng. For a time might com ẏ, it wold weigh peraduenture so heauy on thy heart, ẏ thou woldest thike ẏ weight of heauen & earth hanged on ẏ one only sinne. Therfore ektsones I besech God graunt spedy repentaunce. For yt the ende be good, all is good. Herunto accordeth the saying of Christ. Luke. ii. Whē the vncleane spirite is gone out of a mā he walketh through waterlesse places seking reste. And when he findeth none, he saith: I wil returne againe vnto my house whence I came out, And when he cometh, he findeth it swept & garnished. Then goeth he, & taketh to him seuen other spirites worse thā himselfe. And they entre in & dwel ther. And the ende of ẏ man is worse than ẏ beginning. What doo these players of both hādes els than trimme vp the diuelles parlour & set open ẏ dores for the diuell & his trayne to com in? For their cōsciēces lie sleping in security, cōtemning al maner of religiōs, & daily wᵗ ẏ most manifest instruments of ẏ diuell in Goddes maters.

Finally, wher is ther so muche walke labour made? For ther shall neuer player of both handes come to his purpose by these meanes. For this is al their purposed end: to kepe peace, trāquillity, Lādes, goodes, wife, & childrē in sauegarde, what shift soeuer they make,

make, though it be with neuer so naughty a wile: and that thei let for no labour. But thei shall faile of their purpose.

As by example. The Iewes cryed out to haue Christ ryde out of the worlde by any meanes, least the Romayns should com, and take their place, and binde their nation. But wer they past that perill, whē they wer ridde of Christ that seditious felow, as they called him: naye, the matter that thy were most afrayde of, fel by the iuste Iudgement of God vpon their heades plentifully. Doo not the heathen mennes sayinges accorde to the same purpose: Incidit in Scillā, cupiēs vitare Charibdyn. Whē he thought to shunne Charibdis, he dropped in to Scilla, a worse place. Also Dū vitant Stulti vitia, in contraria currūt. Whē fooles shūne one vice, they runne into a cōtrary worse. Christ saith, Math. 16. He ý would saue his life, shal lose it: & he ý will lose his life for my sake shall saue it. For what auailed it a man, if he wynne ý whole world, & lose his own soule: Or what exchaunge shal a man geue to saue his soule: It lieth not in our wisedom, but it is the only worke of god to gouerne ý church & to kepe it in sauegard. As it is not the worke of man but of God to preserue frutes from sharpe tempestes in the sōmer season. I haue heard Gardyners tell

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(and it is worth the tellyng) howe they haue marked some thrifty forecastig husbands that haue wypped of the snowe besydes the blossomes of trees (for sometymes it is so sharpe wether in Germanye, that the trees are couered ouer with snowe after the blossomes be com out) and yet they haue borne no frute that yeare. Contrarywise of those trees that the snow hath ben let alone vpon, God hathe kept ỹ softe tender blossomes, and they haue brought forth great plentye of frute. These examples happen not all by chaūce, but they doo goodly reprooue the vnaduised temeritie of man, and declare ỹ gouernement of God. And after the selfe same fashion, doth God gouerne his churche we learne by the Hystories of al Ages, that the churche of God hath florished & encreased most specially when it hath ben the sorest persecuted, contrary to al wise mēnes opinions & Iudgementes, as it might be declared by the examples of all ages, but I wil knytte vp the mater briefly.

It is euident therfore, that a Christen mā may not lawfully, play the Neutre or Jacke of both sides after this sorte that a shift may be founde, to kepe him in frendshyp with two partes, ỹ one being contrary to ỹ other (as ỹ Papists & the Gospellers are) in Godes causes & in maters pertaynyng to soulehealth.

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But these Neutres or Jackes of both sydes whiche spring vp in all Ages the diuell & all, would not be compted for blocke heades, nor to speake as wise as a Calfe, but ỳ they haue great weighty reasones why they doo as they doo. First thy wold haue all mẽ persuaded, that they intẽds nothing els by their practice, but the wealthe & tranquilyty of the Churche of God and their country. In dede ther can be no better nor more Honorable mater spoken of, nor a ioyfuller thing heard of, than this intent, but if a man loke a litell nerer vpon the mater, all is but Twyttis twattle talke of painted faire words to make foles faine. And the proffe of their highe promyses turne to the greatest harme bothe of the Churche and the countrey, that can be. Thou wilt aske me, how can that be? I will tell the at a worde. For these worldely Hipocrites doo all thynges Hipocritically, they seke not after these good maters in ỳ propre & right ordre & maner, as they ought to doo. For first of al they passe more vpon the sauegarde of their own things, & theaduaũcemẽt & preseruatiõ of their owne dignity & power than they doo vpon ỳ glorie of God & wealth of their coũtry, as it is manifest in that they will haue all maner of Religion to serue their turne and cõmodities, that it make no

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disquietnesse in any cõdition. And for ỳ cause ther be almost none made of those coũsailes, but such mẽ as are thought to be skilled and practised in worldly affaires, & care more for corporall thinges, thã things ỳ be spirituall & euerlasting. As for those ỳ be Godly & faithfull ministers of ỳ church, they are hated as if thei were fyrebrãdes of sedition. They are snaffled, ỳ they shall not talke to sharpely agaynst those most gredy rauenyng wolues ỳ werry vp Christes shepe in euery corner. So they prouide Fyrst for their houses, Money, and bodyes, & afterward how ỳ truth may be preserued. For this is ỳ Judgemẽt of ỳ childzen of this worlde, ỳ religion may a greate deale more easyly be kept, thã Honour, Riches, Power, & Sauegarde of mẽnes bodies. For if these be once lost, it wilbe very harde to recouer thẽ agayne, or not possible at all: Where notwỽstandyng their chief and their first care ought to be for ỳ defence of ỳ truth, as Christ commaundeth: Seke fyrst ỳ kyngdome of G D & the righteousnesse therof, & all other thyngs shalbe geuen you. Mat. 6. Moreouer they are not afraid to frame their doings after Antichristes fashion, & to folow hys trade in no small matters: & that cleane Ersye versy. For whẽ they perceaue, ỳ there cã be no cõcordaũce made in ỳ chief Articles

of the fayth wout great damage of ỹ truth, thei would fayne make som shewe at least in externall matters to bleare mẽnes eies wãl: where as they ought fyrst to prouide for Goddes worde, & afterwarde for externall matters.

To be shorte, they bende their studye and endeuour mosse principally to deceaue both God and men. Fyrst, God himselfe, in ỹ they thinke he wilbe content, although men for dread of enemyes & persecution & for loue of their own pelfe confesse not ỹ truth directly, specially seing they mynde not to cast cleane away the truth that they haue acknowleged, and an other day when the rage and fury of persecutours is mitigated and swaged, they will professe it more playnly. They thynke also to deceaue men by the same shyfte, in that they eyther kepe silence, or promyse that ỹ world wil chaunge in many thinges, or elles shewe themselues obedient in small tryflyng matters. What? Is thys to doo good vnto the Churche and to the countrey, when the confessing of the Gospell lyeth in the duste, which God would not haue kept in mewe, but to stand forth & geue lyght, as it were in a high & a bright place? When the crosse of persecution (one of ỹ trustyest companyons ỹ the Gospel hath) is feared and a-

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voyded by vnlawfull meanes: When the Ministerye of ỳ worde is hyndred, & the ministers frayed away: When many mēnes heartes are tormented & wounded: When many wax faynt hearted Gospellers, & fall headlōg into Godlesse pleasures of ỳ worlde: Whē subiectes bodies, Landes, and goodes are at ỳ papistes pleasure: When ỳ persecutours haue free libertye to make Hauocke: And when occasion is geuen to werry vp all Godly folkes: These & farre greater discommodytyes than these are wṁ the compasse & deuises of them ỳ playe on both handes. It is manyfest therefore that it is nothing but payne bibble bable of paynted wordes, that they prate concernyng the wealthe of the Churche and their countrey. Thus much touching the deuise that they make vaunt of. Now let vs marke their obiections, but I wilbe shorte.

They say thus, The tranquillytye of the Church & the quietnesse of ỳ countrey may be lawfully sought for by al possible meanes. Who sayeth nay to that, except all the Diuelles in hell leade hym: But herken howe. It ought to be done in due maner, and by lawfull meanes, in the Iust order and to the proper end that it is ment vnto. Yea say they, but ỳ cause why we play on both hādes,

and kepe company somwhat wͭ both partes, is, ẏ our expectacion is to haue ẏ Church in tranquillyty, & peace in the realme, whē we leaue som of our owne thinges vndone, and doo as ẏ papistes doo in som thinges. For by this meanes ẏ enemyes malice is aswaged, that thei deuour not vp all at one choppe.

I aunsweare. Fyrst I aske thee, why should the enemyes malice be put backe & aswaged, in any wyse, by this soūde faynyng and courable clokyng, tell me? Is it not bycause thei take thyne haltyng so, that ẏ wilt applye to thē, & either cleane cast away or ells abate a greate deale of thy former earnestenesse, which ẏ vsedest a litell before in confessing of ẏ truth: and that thou wilt consent vnto thē at length, not only in parte but playnly altogether? Yea in dede is it. Now therefore weighe, whether it be not agaynst the worde of God and thyne owne conscience to seke rest & peace after this fashion: that is, by outwarde appearaunce of denying of the truth, what pretence so euer it be? Marke the hystoryes among Goddes people, what Plagues GOD smote them withall, as often as they were afrayde of mercyles forayn Nacions, and in chaungyng religyon and bringyng in heathenish Godseruyce sought for peace and came in league with them.

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The confessyng of the truth ought to geue place to no maner of thyng on the earth. For it perteyneth to the glory of God. Therefore those that take to much care for the gettyng of the wealth of this worlde, & yet thinke that they will afterwarde not vtterly forsake the truth, had rather doubtles haue thynges of thys worlde, than heauenly thyngs, & dreade the enemye of the bodye more than ỳ enemys of the soule. And ỳ most sure end of this kinde of peace makyng is to offende the Godly which also ware faynt hearted by the example of their guydes, and to conforme the papistes in their errours, and to allowe or at least to wynke at the lyes and Blasphemyes of the pappistes a great deale to much. Persecution also agaynst them that confesse the truth, although they allowe it not secretly in their heartes, yet at the least they speak not agaynst it. Thys we are taught also by the experience of all ages, that we shoulde not heare the Godly to be ouer curious, and laye for themselues to sone after such sorte, as som that be learned vse to obiecte with greate braggs. For the enemyes become the more cruell, and murther the confessours of the truth the more mercilesly, in euery corner, by the Instigation of their God Satan, when they are thus applyed

vnto or wynked at, as they construe ẏ matter: And is this to set ẏ Church in rest & sauegarde, or to cause batail & persecutiõ against it. And whether thys may be done wᵗ a good conscience or not, ẏ thy selfe shalt see. For experience shalbe able easily to teach thee.

Why then, is there none agrement to be made wᵗ the enemyes of ẏ truth: Is there no way to be sought: Yes forsothe, so it be done in ẏ ryght order, and wout Iniurye and reproche of the truth, and without slaunder it is both lawfull, yea & it is our speciall prayer ẏ it may be brought to passe. But to begynne the matter & the wrong end before, as it is for the most parte, it is both daungerous & hurtfull, as I will speake no forer a worde. The foundation & chiefe poynt of our religiõ is sound doctrine, reuealed from heauen out of the eternall Fathers bosome. That doctrine must nedes leade the waye, and all other matters of lesse necessitye must folowe out of it. Therefore yf thou goe about agrement, begynne here, and see whether the aduersaryes cã be brought to thys passe, to forsake their dreames and Subscrybe to Goddes only truth: And to assent vnto ẏ Articles of ẏ fayth rightly and truly set forth among vs. If thou canneſt bring this about, doubtles ẏ agreument wilbe very easy concernyng

nyng erternall matters ẏ were instituted by mannes autozitye. Foz the rule of Goddes wozde shall best of all scowze & tryinme such matters: And as foz ẏ superstitions that be annexed and ẏ opinions concernyng necessitye and merite, they shall vanysh & fall away of their owne accozde. But when wilt thou bzyng thys to passe? I feare least it wilbe to late. Foz I can scarcely perswade my selfe, ẏ we shalbe shutte of this kynde of men whyle ẏ wozlde goeth about. And it is an olde sayd sawe: Thou losest thy labour in washing the maii of Inde to make hym white. And the ozder is moste filthily turned vp syde down, when the agrement oz cõformytye of erternall matters is fyrst sought at their handes, which haue most duttishly soiled those things with hozrible superstitions & blasphemyes, and powred them full as it were of deadly poison. Nother shalt thou be able to make that swarme of mẽ to set forth any thing so purely, but som cõtagious infectiõ is mingled wãll, which although it seme not so at the fyrst syght, yet anon after, it is vsed to expzesse it selfe. Mozeouer which is ẏ greatest matter of all, they are moste deadly enemyes of ẏ truth, thei allowe it not, no, they haue so hardened their heart, ẏ thei wil neuer allowe the sounde doctrine, oz Articles of the fayth,

truly and ryghtly as they be set forth among vs. And as long as they are at that resolute poynt, as ỹ papistes are a great deale more stowtly thã we, thei will not suffer one heare of their abuses in ceremonyes, things (as we hable to them) of most light force, but they compte thẽ of most weighty importaunce. And why? Bicause they seke saluacion of soules in thẽ. Wherto thẽ makest ỹ thy selfe so busye, ỹ madde mã? Whereto goest ỹ about to clense ỹ Pudled Brooke, seing ỹ foũtayne ỹ the water cõmeth out of, is troubled and marred? Learne of ỹ Phisicians, what is to be done in so weighty matters, and in what order a man shoulde procede. Doo not they ỹ are any whitte well learned & circũspecte searche ỹ fountain & originall roote of ỹ disease in a mãnes bodye, & goe about to heale it first, & then take cure of ỹ outwarde partes afterward? If they did otherwise, myght they not be reckened rather for bochers thã Phisicians, & marre all ỹ they take in hand. Christ saith Matth. 12. Either make ỹ tree good & the frute of it good, or make the tree badde & the frute of it badde, for the tree is knowẽ by the frute.

Christ prescribeth ỹ order, ỹ the tree must first be graffed naturally good & frutefull, ỹ good frutes may spring of it. And Ceremo-

nyes

nyes are as it were frutes, ẏ ought to growe out of ẏ syncere wozde of God. Therefoze ẏ chiefe point of forcast ought to be, ẏ we should accozd in ẏ wozde oz Articles of ẏ fayth. And whē this cānot be obteyned, ẏ Prepostrous agremēt is folishe & to no purpose, nay it is impossible to be brought to passe. Remēber I beseech thee, ẏ we reason not here of wozldly affaires, let thē haue their pleading place and their owne libertye, but oure talke is of Goddes matters, which we ought to common Godly & aduisedly of: For thei haue not a nose of wax, to be turned at a mannes pleasure as it is sayd that wozldly lawes are somtimes abused. And may not a mā lawfully cloke & colour ẏ matter for ẏ tyme? Did not Abrahā denye Sara to be his Wife oftener than once? Did not Dauid coūtrefait as though he had ben a foole in the presence of king Achis? Came not Nicodemus to our Lozd in ẏ night seasō, & in ẏ day time made it goodly as though he had nothing a doo with Chzist?

I answear. Fyrst for all ẏ, they did not cōtrary to ẏ confession of ẏ truth, they allowed not manifest Idolatries, noz ẏ wozd of God to be depraued. But ẏ craftily crepest into ẏ enemyes bosom to make thē thy frendes, & receauest som of their procedinges either in

doctrine or in obseruaũces, which geueth thẽ iust cause to be in hope, ẏ ẏ̈ wilt subscribe to al their Pedlary, & they maintein al their errors ẏ more stoutly, bycause they haue wõne thee to be an ayder, either wal thy heart or in coũtenãce at least. Then ẏ Godlye ẏ see this gayre, becom faint hearted, & cãnot tel what they shuld reckẽ of the And ẏ bellychere epicures folowig thine erãple, fal to ẏ enemyes side twice so fast as ẏ̈ dost. Ther is a gret differẽce therfore betwene the & Abrahã & other such like. The maters be clene cõtrary ẏ one to ẏ other, & the maner of their doings is vnlike. Besides ẏ how canst ẏ̈ tel, whether they did so onli vpõ their own head, or at gods special cõmaũdemẽt? But as for the, ẏ̈ hast goddes cõmaũdemẽt to cõfesse ẏ truthe before al men, which ẏ̈ hast acknowleged & receaued. Therfore in this case whẽ ẏ̈ hast to do amõg ẏ papists, ẏ̈ oughtest not to hide the truth but rather speake of it opẽly vnto thẽ. Ther is also no smal differẽce betwene ẏ weak ẏ as yet vnderstãd not ẏ truth, & thẽ ẏ haue acknowleged it & cõfessed it a goodwhile, & yet vpõ a set purpose play Mũbuget, wher it ought to be plaily spokẽ. As for Nicodem9, he was yet weak, & so was Joseph of Aramathia, of whõ ẏ scripture maketh no word of mẽciõ til christ suffred. But yet Nicodem9 whẽ they laid

theyr

their heads together to make christ away, ob iected hiselfe stoutly, & resisted their blood thirsty deuilles to ỳ vttermost of his power, & Joseph was so wel cõfirmed at ỳ time of christs passiõ, ỳ he sticked not in ỳ sight of many Iewes to take down Christs body frõ ỳ cros, & bury it most honorably & wt most high reuerẽce. But, ỳ lowtest to ỳ papists of thine own accord & cloakest & dissẽblest with them, not of infirmity nor ignorãce, but vpõ a false wile for tẽporal gaine sake, or for feare of tẽporal harmes. And yet amõg thy cõpanions ỳ wilt loke to be cõpted for a cõstãt fauorer of ỳ vncorrupt truth, & a very forward christiã. And so amõg ỳ papysts ỳ wilt not be reckned a fall truly childe, ỳ plaiest Judasly & sleightly with thẽ. Tel me, how cã this gaire stãd together: I trowe thou dost not say it cõmeth of weakenesse & thine own cõsciẽce wil not suffer thee to cal it a cõfessiõ of the truth. How thẽ: Mary, ỳ wilt say it is a good & a necessary forcast to maintein peace, & peraduẽture ỳ papists may be prouoked to receue ỳ truth. Of the fyrst I haue alredy proued in fewe words, ỳ peace is rather hyndred by yelding to ỳ papists For they thik thei do wel to murder ỳ godly, whẽ gret mẽ seme to fauor their sides, though it be but wt court holy water. Cõcernig ỳ later poit we shal se anõ, whether it be possible to draw ỳ papists to our iudgemẽt, by our

dissembling of ỳ truth. I will neuer thinke it like to be true, nother doo I fynde example in any histories, and though there were som examples, yet respecting ỳ vntowardnesse of men at this day, I coulde scarce thynke it coulde be brought about. Therfore a homely playne direct confessiō of ỳ truth semeth to be best & most profitable. Salomō saith. Pro. 27. Better is open correction thā hiddē loue. Tushe but thei allege Naaman Sirus also, which desired Eliseus to despence w̄ hym, ỳ forasmuch as whē ỳ kyng went into ỳ temple of his Idole, he vsed to layne vpō Naamans shoulders, he might also go in w̄ him, & bowe his bodye whē ỳ king did, & the Prophet graūted him. Hereof they gather ỳ they may lawfully coūtrefait in som thinges whē they are among ỳ papistes, or doo somwhat lyke their doinges. But they are in a wrong bore to bring in such examples. For singular examples are no vniuersall rules. But so it fareth, when they can ymagine no sufficient cloke for ỳ rayne, they typ and turne euery thing ỳ they thinke maketh for thē though it be neuer so litell. Myne aūswere is therfore ỳ many men haue done many things, which are singular & not vniuersall. Abrahā would haue cutte of his owne sōnes head whē God badde him: but ỳ mayest not doo so. God dis-

mensed

pensed wͭ his people to haue many wiues at once yet for all that ẏ mayest in this our age haue no mo wiues at once thā one . And as for Naaman, he promised playnly, that he would neuer doo sacrifice to the Idole more: Besydes ẏ he laded two Moyles wͭ the earth of Israell, which he powred vpō ẏ place, lest he should catche any infection of ẏ earth that was consecrated vnto Idols. So ẏ by hys absteyning frō ẏ cōmon sacryfyces which he had vsed to doo afore, he declared euidently ynough, ẏ he misliked their Idolatry. It was also nothing but a ciuile seruice, ẏ he did ther vnto ẏ King whē he layned on hys sholders. Therfore there cā no Jacke of both sides defend his doings wͭ this example. But ẏ gentell Jackes of both sides starte backe then to these temporall matters which trouble their mindes toto sore. Except (say they) mē yeld in sōthings to pacifie ẏ papistes wͭall, then all wil come to nought in a while, heauē & earth will goe together, as they saye. Doo you not see how wretchedly minded many ben? Why it is better to kepe ẏ church in som state, thā to let it be vndone altogether. Mary Sir, those are worthy to be called wōderfull wise & wel spoken men, ẏ can prate on this fashiō, & set out ẏ matter & make many wordes about it. Contrarywise they are compted eyther

either for starke doltish fooles, or very wilfull persons, ẏ do Godly dissent from thē, or monyshe them of sumthings, that they ought to take aduised Counsail vpon.

Therefore I aunsweare thus. Are ye not afraid allo least heauē fal? In dede seing you are men of such high wytte and forsight, you ought to consider these two things. Fyrst ẏ the buylding of heauen is now olde ynough, Secōdly ẏ it lacketh Proppes in euery place. Therfore ye should aduise all folkes with a great long tale, not to loke long to liue in sure sauegarde, but euery bodye to seke out in tyme for Fore holes to hyde thē in, or elles (which were the more wyttily done) to set Proppes vnder heauē to holde it vp, as fast as they can. But to speak in good sadnesse, is it not a wonderfull rashe & an vnreasonable shameles parte of men to bable & prate after this sorte? Are you those most wise & discrete ware men, ẏ would make shyft ẏ the church should not be in hatred of ẏ highest estates of ẏ worlde, & (to speake at a worde) ẏ it shoulde not be vnder ẏ crosse of persecution? peraduenture you were borne to late: For you myght in ẏ fyrst vpspring of the church haue holpen the matter anon.

The church hath in all ages suffred great stormes, & Christ tolde before hand, ẏ about

the

ỹ end of ỹ worlde, furious outrage agaynst Godly people should ware fiercer & fiercer. And God hath his cõsideracions, why he suffreth vs now & thẽ to be handled more hardly. Yea but ỹ church ought not to cast her self into such perils of her owne accorde. True it is, but to cõfesse ỹ truth, to reprove Idolatry & other wicked vices, is not rashly to pull the crosse vpõ her head, as you dreame ỹ matter. What doth ỹ church desire more than peace: But yet in such order & forme, ỹ the cõfessing of ỹ truth lye not in ỹ dust but stand vp manfully. For ỹ must nedes be done, though all ỹ world should be clattred in pieces. But your wisedõ would haue ỹ truth kept close, or stãd mewedat least, for feare of disquietig worldly cõmodityes, & for feare of prouoking ỹ papistes: Which is agaynst the worde of God that sayeth: Be not afrayed of them that kyll the bodye and cannot kyll ỹ soule: But rather be afrayed of him ỹ is able to throwe both soule and body into Hel fier. Also, Blessed are you when they shall persecute you, and speake all that naught is agaynst you, lying for my sake. Item. The tyme shall come that who so euer kylleth you, shall thynke he doth God seruyce. Item, Ye shall be hated of all men for my names sake. But he that endureth still to the end shalbe saued. Mathe. 10. Matth. 5. 10. 16. Matth. 10.

For

For hys name sake he sayeth, ỳ is, for confes-
Luke.14. sing of Christ hartyly. Itē, If any mā come
to me, & hate not his father & his mother, hys
wyfe and his children, hys brethren & sisters,
& his owne life to, he cannot be my Disciple.
But you lowtes, You flynt stones, You
blocke heades, You alles, You stubburne,
and vntractable noughty Packes, why haue
you no respecte to your owne commodityes
and other mennes to?

I aunsweare. We are not such very alles,
nor so cleane wout wytte, ỳ this reason can-
not enter into our heades nor moue vs at all.
But our Judgement is ỳ the confession of ỳ
truth ought to be preferred aboue all earthly
things. And as for vs, we cause no vproares
We geue no Larummes, as they falsely lay
to our charge, but we exhorte al men diligēt-
ly to the vttermost of oure power to be con-
stant in the worde of God, to geue themsel-
ues to earnest prayers, & vnto pacience. We
are well content to be Doltes & fooles wt the
children of this world, but we can in no wise
abyde the slaunderous name of sedicion and
vnnaturall stubbourne Chorlishnesse.

Yea but the papistes are kyndled by your
stubbourne stiffe standing. If you would cō-
whatbrydle your tongs, and fynde no fault
wt their lyes, or (to vse my termes more ma-
nerly)

nerly) with the state of the Papistes, and yf you would seme that ye were content to receaue som of ỳ Papistes procedinges, which are not of their owne Nature wicked, then we were all cocke sure.

I answer. We are the seruauntes of God & men, to thintent to declare without dreade the truth (which is not of our new bringing forth, but was shewed before our tyme, and we haue it in the bokes of the holi scripture) that all may vnderstande, what the will of God is. And also that we should openly shew and confute the lyes that are contrarye to the only truthe of God, least men should be deceaued with them, and perishe for euermore, as Paul nombreth it among the offices of a Bishop, To conuince them that be gaynsayers. Tit. 1. And Christ saith. Jo. 16. The holy Ghost shall reproue the worlde of sinne, of righteousnesse, and of Judgement Moreouer our dutye is to rebuke and laye loade vpon wicked liuyng, that men maye be conuerted vnto God, and aske him mercie, as Paule saith. 1. Timo. 5. Rebuke them that offende openly before all men, that the rest may be afrayde. Therfore lyes & lying spirits must nedes be reproued not only in a generalty, but also by directe specialtie And I pray the, what is more necessary: when a

great man hath an enemye that laieth waite to spoyle his subiectes both of goodes and lyfe, he telleth them of hym not in generall wordes onely, that all hys subiectes maye beware of him, but he expresseth his name directly that they maye auoide him:

What a madde mater is it then, yf the lyke might not lawfully be done in this case, concernyng the sauegarde of soule: Surely we that be the peheardes of mennes soules, can not chose but crye out vpon thepe werrying wolues. But wherto doe I weare my tong on my teth: The children of this worlde wil not heare this talke, but thinke alwayes in their drowsy dreames, that they shal haue a Churche without the Crosse of persecution.

Furthermore this obiection is no small Argument, that suche maner of men are as yet very rawe Christians, and take a great deale to muche vpon their owne witte, naye rather, that they are a great deale to rashe, and take small aduisement. For they thinke them selues able ynough to searche out all the Counsailes of God, after what sorte he will gouerne and vpholde the Churche: and so they make God a playne foole, and impotent, as though he wyste not how to relese the Churche from harmes in conuenient season,

season, and as though he hadde none other shifte to deliuer his people from iniurye, but by this onely waye that they haue inuented, that is, in yeldyng to the Papistes, and keping the truth vnder couerte.

Were it not thy ductye to consider that God is Almightye and Maruelous in hys Sainctes, as the Psalme sayth: Weenest thou that God knoweth not the secret counsailes of his enemies the Papistes: Art thou not aduised, that all the heares of our head are nombred: And. Noman shall snatche them out of my hande: Hastest thou not marked that God hath in all Ages preserued and Glorifyed his Churche euen in the myddes of persecutions:

Although the aduersaries threaten neuer so sore, yet we must remember this saying of the. 2. Psalme Ye that dwelleth in the heauens shall laughs them to scorne, & the lord shall floute them. Also, The Lord all to clattreth the counsailes of the heathen. Psal. 32. Item, The kinges heart is in ỹ lordes hand, he wil turne it which waye it pleaseth him. Prou. 21. But I tell a tale to deafe men. It is their bely that maketh thē so careful & such dottie Polles. Therofcometh their whining. Finally, marke the profe of the mater, what cafe ỹ bringest ỹ church into wō thy coūsells.

They saye moreouer. Ther is very great hope, that the Papistes maye be allured by this craftye yelding, to be the more indifferent to our Doctrine by litell and litell. And it is a Godly deuise to catche the enemyes by this crafte and wynne them vnto Christe. This is craftyly and gaylye spoken, and maketh many to beleue it.

But I shall wype away this reason at few wordes. Paul sayeth: To the weake I became as weake .1. Cor.9. In which place he prescribeth a Rule, how the weake ought to be handled, that they starte not backe at the first dashe, but be brought in as it were by a trayne faire and softly, least all shoulde be condemned at once in the beginnyng with them that are oppressed with blyndnesse and stande as yet in doubt. For the foundatiõs of the truer Doctrine muste nedes be fyrst laied with them, and thẽ orderly drawen out of errours, as it were out of a fowle depe myrie lake. Neuertheles Paules mynde is not to haue the truth hidden, nor to play cole vnder candlestycke, but that suche as be the lesse skylfull, shoulde be frendely vsed at the first. And ther is no doubt, but ther are among the Popishe sorte som curable & very weakelinges in dede, and namely amõg the lay people, which albeit they thirste after the

pure

pure Doctrine of the Gospell, yet they are cralled still wͤ som briers. For they haue ben brought vp in Popishe Religion & noseled in wicked opinions from their childehoode vpwarde, ẏ it wilbe very harde to plucke them from them. Such we would beare paciently withall, so ẏ they would yelde to sound Doctrine & shewe themselues willing to learne. But yet the greatest parte of the Papistes (and namely the Gouernours and suche as be about them) are no weakelinges, but obstinate and stiffnecked persones, which haue hearde and redde the pure Doctrine of the Gospel a great while: and know the ground woorkes thereof whiche they are not able to answer to. But for all that they are at a full point, not to starte one yntche frō their Popishe draffe, Blasphemyes, nor Idolatries.

So ye may heare them many tymes against their conscience prate, that they will neuer swarue from the Catholike Churche of Rome (the Popes churche, saue reuerēce) while the breath is in their bodyes. What good then will thy faire speche doo among thē, that are so bent? Loke also what tryckes our aduersaryes the Papistes vse. They contend al that they can, to make vs reuoke and yelde to them, rather than to applye thēselues vnto vs. Are not the errours wher-

with the vnlearneder sorte are wrapped in popery again, garnished w̄ wonderfull iuggling knackes: Is ther not compulsion and most cruell persecutions practised, to driue men through feare at least, to bring in eftsoones by the Popish Religiō again: And so by false crafte and violence their Religion is established. And in dede the mater hath come gaily to passe in a shorte time. For ther haue very many forsaken the true Christen Religion in suche places as we had thought full litel, and they goo on w̄ their iuggling bore euery daye farther and farther.

Moreouer the holy Scripture teacheth, that Antichrist shal horribly haue the vpperhande til the worldes end. It is to no purpose therfore & a vaine hope, that they can be drawen into our iudgement, ether with our kepyng of silence or to muche Relenting.

And what concorde thynkest thou can be made with Christ beyng offended & Angrie? And he can not chose but be offended, when the truth is hidden to auoid persecution, and when the truth is not plainly confessed, but som thynges are receaued to please the Papistes withall, that betoken a shrynkyng though not in all mennes heartes yet in the most parte. But what nede many wordes? The historyes shew, that ther haue mo of the

aduer-

aduersaries (as God hath wonderfully ordred the mater) alwayes come to the truth by open and plain confessing, than by such shitten shrinking. I wold heare but of one man, that hath made any maner of signe though it were neuer so litell, that he embraced or allowed the truth the rather through dyssemblyng or yelding. It is manifest that al men pike out a most sure argument therof, that we haue hitherto maintened erroneous opinions, whiche we must nedes nowe be ashamed and sory for: and that all their Popery is most true and most sure, bycause they dissemble nothing.

Therefore this is ỳ pith and whole intent of al this a doe: That the belly must be cared for, and Religion layde behynde the post or throwen quyte awaye. But seyng the belly wanteth eares let these few wordes presently suffice to beate downe ỳ vnseasonable discretion of such as play Jacke on both sydes. Paraduẽture it wer worth ỳ labour to speak in this place also, how great, how greuous & how manifold a sine it is for a mã to shew hĩ selfe so wagging & so wauering a Jacke of both sydes, that som body may happen to be brought topõder ỳ mater sõwhat more depely. But this is al ready spokẽ of here & ther in many places. Therfore I will knytte vp at

fewe wordes. Fyrst it is no small presumption and temeritie for a man to meddle with the Gouernement of God, & to goe about to temper all things wt his owne vayne Philosophie. As one sayd that yf ther were no certain God y gouerneth all thinges, he would set all the worlde in order wt his owne wisdom. O vayne sawcy presumption of a creature, & Blasphemye against the kyngdome of Christ. For what doo these folkes els, that shunne the crosse of persecution so carefully and so curiously, wt their dissemblyng or hyding of the truth than inuade the Gouernement of Christ in his churche, wt their owne reason, that is, wt their owne fleshly worldly & prepostrous wytte, & goe about to teache men that king Christe is a foole, & knoweth not how he should order his people, that is to saye, he should suffre no body to come in hasarde of life or goodes for the pure word of y Gospel, y the church may be secure, careles and agre goodly wt the enemies of the truth, that is, y shepe and wolues together. What could be more pleasant to reasō, or (as y scripture termeth it) to our flesh? But Christe doth wt great forcast wype away this dreame of reason. He that will folowe me (saith he) let him take vp his crosse & folowe me. Also ye shalbe hated of al mē for my names sake.

And

And Paul syngeth the same song: All ỳ will lyue godly in Chryst, shal suffre persecution. And it is to be spectally noted ỳ Chryst saith. The Disciple is not aboue his Maister. And Paul saith: we must nedes be made like the ymage of God. Chryste the kyng & head of his own church purchaced and & confirmed this his wonderful kingdom which he hathe vpon earthe in ỳ congregation of the godly wt̄ his passion & bloud shead, & not by rūning away frō the crosse or dissembling of ỳ truth. And so al the citezens of that kingdom must nedes haue the same fashion, euen a bloudy fashion & a pitifully arayed fashion For it is nothing els but the kyngdom of the Crosse, nor euer was, nor euer shalbe any other. Cōpte the yeares in order frō the beginning vnto this day, and you shal see that ther hath been nothing in the church sauyng afflictiōs and murthering of the godly. And in thys same fashion of the Crosse Chryst reioyceth to shewe and beskowe his mercye, power, wisdom, and helpe againste the wisedom of man. So that he destroyeth the wisdom of the wyse, and confoundeth all Philosophicall reasons.

The Poetes haue a fable of Phaeton, that he was so presumptuously knackehardy, as to clymbe vpon the sunne beame, for al that

euer his father could saye to him, dissuading him & telling him before hand what woulde com of it. But he had no soner begonne his enterprise, but the gouernour was dryuen out lyke a wretche, and al the worlde wasted with fire. Euen so now our rashe Phaetontes mount vp on highe, and presume to prescribe lawes to God himself, how the church must be gouerned, and by what meanes the Crosse of persecution must be auoided, mary, by a muche better waye than God hath ordained, that is to saye, not by plaine confessing of the truth, not with prayer, subiection, nor pacience abyding for Goddes helpe, but by craftye dissembling of the truth, by yelding to the Papistes, and other sleighty shiftes. But many haue experience of Phaetones fall, and stand lokyng on when the fire flameth, whiche they haue cast oile into, to quenche it withall: Som of them geue ouer their enterprise, and some runne on, whiche except God turne them, shall haue the greater downefall. Paul reckeneth this one only wisdom of the godly to be ỹ greatest wisdom of all other, that they are fooles before the worlde, they acknowlege the gouernement of God to be passe mannes reason, and submyt thẽselues wholy to the will of God. It is a great wickednesse therfore for a man to

mynde

mynde to frame ẏ kigdom of Christ vnto his own carnal & worldly mother wytte. For he offendeth against the first table. Secondely, how haynous a sinne it is before Christ (for the worlde florisheth it ouer as fynely as it can) a man may perceaue if it wer by nothig els but this that Christ telleth before hande that they shalbe damned eternally, whiche make so much a doe to runne away & escape from the Crosse of persecution. For hearke what he sayth: If any man come to me and hate not his father and his mother, his wife & his Children, his brethren & his sisters, & euē his own life to, he cā not be my disciple. Luc. 14. Also, he ẏ loueth father or mother more than he doth me, is not worthy of me. Again, He that fyndeth his lyfe shall lose it, and he that loseth his life for my sake, shall fynde it. Math. 10. Let no man maruell, why many that be crosse shunners, make a tush at these sayinges. For it cometh verye seldom in their mindes to thinke vpon euerlasting life, but they had rather haue thinges present thā tary for things to com: they wil not bye hope of so deare a price, that is to saye, the price of their bloud. Thirdely, to auoide the Crosse of persecution after this sorte, ẏ is, in playing mūme budget, & doing som points of popery as ẏ enemies of ẏ truth ẏ Papistes doe, is no

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smal likelyhood that they wil denye Christ.
For thou art ashamed of this piteously mangled Christ & of ẏ truth, which hath ẏ Crosse of persecutiō for her most present cōpanion. But Christ saith: He that is ashamed of me and of my sayinges, the sonne of man shal be ashamed of him when he cometh in his Maiestye. Lu. 9.

Fourthly. To be an hynderour to others, and to geue occasion vnto offences, albeit the Children of this worlde passe litell vpon it, yet it is a haynous synne before God. For mennes heartes are estraunged from the kyngdom of Christe, yea they be rather plucked awaye as it were by the hande, and Hurled into the mouth of hell.
All men for the moste parte are so affected by Nature, that they loke vpon mennes examples, wherby they ether stande or fal, and specially the exāple of such men as haue ben in any estimation with the world. For whē they see that their backe slyding or craftye clokyng auoydeth the crosse of persecution, then first of all their hartes quayle, doubt, and deuyse diuerse fashions. And at last they runne quyte out of kynde, and fall all together to godlesse voluptious Pleasures.

By this meanes the kyngdom of heauen suffreth violent wrong, and Martirs war

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very geason, when men reken it for a speciall poynt of wisedome, to shift awaye the daunger of suffring with Christ from them.

To be briefe, The Churche or the nombre of Christians encreaceth not (as he said) by the bloud of Christians: the gardyne of Paradise is not wattred with the slaughters of the Godly, many a one is wyped besydes that moste Glorious crowne whiche they ought to appeare before Christe in, Symon of Cyrene is dryuen from the Crosse that he shoulde not beare it after Christe. But this a very sore saying: wo be to the man, by whom offence cometh.

Fifthly. By this halting of both sydes the diuell hath a wyndowe set to to wyde open to scatter all his lyes the farther abroad, and to plante and establishe them the more depely. For those that be the wyckedest persones of all, are confirmed euery one in their Errours. For they haue an euydent token, that is, the relentyng of the other parte, that all their Popery is agreable to the truthe.

Then they Daunce, then they Triumphe, then they crye fill the Potte, as though they had wonne the fyelde. And not that only, but they are also incensed to entrepryse & more boldly what so euer they will against the

the godly, and to thinke thei doe most thankworthy seruice vnto God in ẏ behalfe. And albeit ther chaunce som Jackes of both sydes to escape, yet the rest of the common people is put further in hasarde, and the sworde is sharpe grounded to stryke of their heades.

Sixthly. It is a greater and a more noysom sinne, than persecution it selfe. For ther is no persecution that doth so much hurt in the Churche, as that fylthye relenting and dissemblyng of the truth doth. For it marreth the whole cause it selfe, so sore that the godly must almost stande in doubt, whether they ought to suffre death for the truthes sake or not. These maner of tormentes doe combre godly mennes myndes more greuously, thā any punyshement in the worlde. Yea thys sinne is more hurtefull also to the autors of it themselues, than if they persecuted Christians with their own handes. For inasmuch as persecution is a gross sinne, a mannes heart maye acknowlege and abhorre it the more easily, and com to earnest repentaūce the more spedely. But the playing Jacke of both sydes is a swete and a secrete myschief, that is florished ouer with goodly gaye colours. Men thinke it maye be done without offence to God or hurt of conscience.

For their mynde is on their halfepeny, that

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is to say, to preserue their bodyes and goods: Yea and it hath this cloke for the rayne, that it is for the wealthe of the Church. Therfore it wilbe very heard for folkes to be brought to that pointe, to acknowlege so gaye a mater to be sinne, and to abhorre it earnestly and aske God mercye for it. So that it is a greater hope of repentaunce in an open blasphemous & bloudy persecutour, than in such a Jacke of both sydes.

Finally. Christe calleth it sinne against the holye Ghost, not to be with hym, nor to gather with him, Let not vs therefore suffre thys synne to be easyly interpreted wyth a fayre fyne tale: and let vs beseche the eternall Father of our Lorde Jesu Christe, to bring them that are bewitched and bemadded with these persuasions into the way again, and graunt vs all through hys holye spirit to be constant and pacient, and to continue in stedfast hope of eternal lyfe.

Nowe then what is to be done in suche weightie maters of importaũce: what way, what path muste we holde:

Certainly it is the best, the surest, and moste holsome waye for vs all to abyde still in the kinges highe waye or the moste sure beaten path, and to leaue and forsake all to by walkes and rounde aboutes which crafty wittes

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inuent, that we may embrace and starte not one ynch frō ẏ word of god, which by his benefite was most purely preached in Englād in blessed kyng Edward the sixthes dayes, so ẏ no man can be ignorannt of it, except he make himselfe deafe & doltyshe for ẏ nones.

Let vs learne and teache that heauenly word whiche God hath reuealed in this Dotyng age of the worlde, euery one according to his duetye without addicions or corruptions brought in by man. And let vs confesse the truth, not ambiguously, but openly, directly, and plainly accordyng to this text: Thy worde is a Lanterne to my fete. Also, I talked of thy testimonies in the presence of kynges, and was put to my shame. For it is most certain that ther is a great deale more good done by symple and playne confessyng of the Gospel, thā by sluttyshe sylēce or likelihood of denial. For God himself hath charged vs to confesse ẏ truth, & can not chose but loue thē that doo it w̄ any daūger or losse of their bodyes or goodes. It is a very goodly & a most true saying: Christian mennes blood is a sede, and in what felde so euer it is sowed, ther spring vp Christian men most plenteously thick. And the experience of ẏ church accordeth with the saying, that this maner of speache was taken out of.

Let

Let vs vnderstand that the proper right colour of Goddes Churche is the bloody crosse, but let vs settle oure fayth constantly vpon the promises concernyng the presence and helpe of God, that God will either mitigate oure miseryes, how horrible soeuer they be, or wype them quyte away, or elles for a litell space sufferyng he will doo vs a greater good turne to endure for euermore. Let our faith also strenghten & cheare it self wt these true consyderacions, ỳ God is farre stronger, than all our enemyes whether thei be bodyly or ghostly: And in hys hand our tyme is, in whom we lyue, moue, and are. Let our enemyes the papystes graunt, Let them grenne, let them stampe and stare, And breathe nothyng elles but Sweorde, Fyre, and Gonneshotte, Yet they shall not be able to touch one heare of oure head so muche as with the typpe of their fynger, without the wil and sufferaunce of G O D. And lyke as madde Dogges haue their limytes, euen so tyrantes haue their lymyted meares, beyonde the which (Let them fayne, let them doo, Let them styrre what thei will) thei shall not passe. The scripture sayeth: Bloodthirstye & deceatfull men shall not lyue out halfe their age. Psalme. 55. Also, I haue sene the wicked exalted and ad-

nounced aboue ẏ cedre tres of Libanus. And I passed by & Lo, he was not: I sought him, and his place was not founde. Psal. 37. And cõcerning the helpe of God these be right cõfortable sayinges: Esa. 46. You ẏ are borne in my wõbe, I will beare you still vnto your old dayes & vnto your head be graye. I haue made you, & I will sustayne you, I wil beare you, and I will saue you. Psal. 34. Many ar the troubles of the righteous, but the Lorde shall deliuer them out of them all. Psal. 91. When he is in trouble I am wt him, I will deliuer him, & I will Glorifie him. Again. Behold I am wt you still vnto the end of the world. Noman shal take the sheepe out of my hand, and such like Sentences.

It is certain also, ẏ the Church of God had neuer more Glorie & dignity, than when it was tossed and turmoiled wt most ertreme perils, as it were with most raging tempestes. For then God hath declared both his mercie and almighty power after a wonderful sorte. The histories of holy Scripture tel vs examples at large, but I let them alone now for shortenesse sake. The Lordes hande is not shortened yet. And albeit ther can no maner of meanes be perceaued of mannes reason, as one that had made shippewracke, and swymmeth in the myddes of ẏ sea, and seeth

seeth no haue nor shore to wade out at: yet God shall cast vs one boorde or other, and shewe vs som hauen, that we maye struggle out at length mosse luckyly. And although we be drowned in the stormye tempestes yet the body of the congregation shall abyde safe and sounde out of paraduenture. If god lyue (as no man will call it in question) the churche must nedes lyue to, as Christ saithe: I lyue, and you shall lyue. Jo. 14. Moreouer he will saue that whiche is the best thyng in vs, euen our soule, although the body be destroyed, accordyng to these wordes: He that loseth his life for my sake, shal saue it: that is to say, God shal strengthen vs with the holy ghost, so that we shalbe able chearefully and stoutly to abyde and ouercome all kynde of calamities. God doth not trayne euery body through the read sea, as he dyd the people of Israel: He kepeth not euery man vnbrent in the fyrye fornaces, as he dyd Danyels cõpaniõs: he preserueth not all folkes frõ care among ỹ hongry lyons, as he did Daniell & others. Ther haue ben very many holy mẽ & women swalowed vp & are swalowed vp yet still wt the furious woodnesse of ỹ world, as it wer with chaunes of ỹ earth: many haue had their bowels cast to wilde beasts, & into fire & water, but yet ỹ merciful boũteous good god

hath not lefte them distitute of his helpe. He helpeth them, though not outwardly yet inwardly, so as their fayth groweth so strong & bigge, ẏ they esteme al ẏ sorrows & tormẽtes of their body for trifles in cõparison of ẏ life & glorye to come: & reioyce ẏ they must dye for confessing of Christ.

Christ deliuered not ẏ first Martir Stephan out of ẏ handes of most merciles murtherours, he kept not ẏ stones backe, ẏ they hurled at hys head so violently, ẏ his brayne powred on ẏ grounde. Christ suffred this to be done, as though he had not regarded thys most blessed witnesse of hys. But yet he was not farre frõ hym. For euen there all heauen was set wyde open to ẏ most blessed martir, that with hys bodily eies he espied Christ standing at the fathers ryght hand, so as he might se as it were ẏ gate open before hys face, through the which he must steppe into euerlasting blessednes. This matter doubtles was a most sure token vnto Stephan, that Christ was present wt̃ him at his suffring, & ẏ same made him to recken all ẏ sorrowes ẏ he suffred but flea bitynges in respect of the glory ẏ he should straightwayes enioy wt̃ his Christ. Therfore this opening & cõforting Christ shewed there, was doubtles more welcome & more ioyous vnto Stephan than

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if he had deliuered him frō ẏ punishment, wt-out ẏ same reuelation. God suffred Laurence to be Broiled on a Grydyron for confessing of Christ. But he preserued his soule & his faith after such sorte, ẏ he scarcely felt ẏ Coles ẏ burned his body all ouer: And then whē his soule was going out of his mouth, yet he spake to Decius with a mighty stowt stomacke: O ẏ tyranne yf ẏ think thy gredy mynd almost satisfied, cutte out a piece of me now, & thrust it in thy mouth, that ẏ mayest take thy fill, & staunch thy stomacke against me. This most holy mā had not this ioyly heartye courage, nor spake these wordes of himselfe, but Emanuell ẏ dwelled in him, & ẏ holy ghost ẏ kyndled his courage wt a feruent fayth & hope of eternall life, vpheld and encouraged Laurence after thys sorte.

Therefore let vs not goe about to put awaye peryll from vs by mannes mother wytte with the Iniurye of Goddes worde and confessyng of Christ: Let vs not bring the doting deuyses of oure owne reason into Christes kyngdome. For God hath determyned thys resolutely with hymselfe ẏ he will gouerne his Church after an other fashyon than we thynke it conuenient: That is, he wyll suffer it to be pressed wt the crosse of persecution, but not oppressed: Exercised,

but not destroyed. For that he taketh to be ẏ most holsom way for all godly men & womē. Ther is so much wickednesse naturally grauen into all men, that in prosperitye & when they haue the worlde at will, they can easily loke on heigh, ware stowte, play the ruflers vse Goddes benefites without gramercie, caste all care touching earnest repentaunce out of their heart, they pray coldly and faintly, yea they Neglecte God and set more by temporall and carnall commodities than by God and are more afrayd of the world than of God him selfe.

This is the very scholehouse of ẏ diuel him self, wherin he instructeth and bringeth vp his mynyones mete for his owne court. By reasō wherof rest and peace doe many times a great deale more harme to the Churche of God, than warre, banishement, and persecution it self. But God doth wyttingly holde his people vnder the holy Crosse, as it were in a wrastling place, to teach thē continuall repentaunce, that godly men & women may confesse their sinnes to be no small maters, seyng they are the occasions of calamities, ẏ they may aske forgeuenesse by faith for Christes sake, and that they maye geue them selues to prayer the more feruently (for without afflictions and euill entreatyng prayer

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wareth colde) and also that the mercye and goodnesse of God, maye the more readyly be perceaued, yea and the mightye power of God also which is marualous in his Saintes, and ryddeth them out of manye encombraunces farre otherwise than mānes reaso doth perceaue. Therfore Dauid saith: well is me that thou pulledest me vnder fote, that I might learn thy righteousnesses. Psal. 119. Again, The lord in his chastising hath chastised me, and not geuen me ouer vnto death. Psal. 118. I cam not to sende peace (saith Christ) but a sworde. Matth. 10. Also, in the worlde you shall haue affliction. Jo 16. When mē stomble at this stombling stone & doe ether trāsforme ẏ kingdom of Christ into a kingdō of the world, or otherwise wolde auoide some perils after the maner of man, ẏ is to wete, in turning Religion as ẏ higher powers wil: then hath God euer frō ẏ beginning founde this meane, ẏ he hath al to clattred & confounded, euen the best counselles ẏ mānes reason could deuise, according to the old Prouerbe: Homo proponit, Deus disponit. Mā purposeth, & god disposeth, ẏ is, God ordreth the mater an other waye. Also. Esa. 8. Make your selues strong & you shalbe ouercome, gyde your gaire to you, and ye shalbe ouerthrowen laye your heades together,

and your counsaill shal not take effect: speake the worde, and it shall not come to passe: for the Lorde is with vs.

Notwithstanding these words ought not to be taken captiously of any man to myscreporte me. I say not that the churche shoulde wishe to be in daunger, nor thrust it selfe willingly into perill. For what were that elles, but tempting of God? And who saith naye, (except he be beastly madde) but it is necessary and profitable for the churche to haue some quietnesse? For howe could the churche be planted, and the people rightly instructed in the doctrine of saluation and true seruing of God, if the churche were tossed to and fro wt continual hurly burlies, and had no abyding place for a season at least waye? God of hys great goodnesse doth sometymes spare hys churche some Halcione dayes, whiche men should make much of, & thanke God most diligently for thē. But I talk here of ẏ cōmon fashion of ẏ church. It hath not one certain standing, and perpetual place to rest alwayes in, but it wandereth aboute as a straunger for the most parte.

Moreouer ther are none but vnlaufull meanes of auoyding periles & temptations, reproued: ẏ is to say, such as are practised with the Iniury of the heauenly worde of God, or

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doe let men frō confessing of ẏ truth, which mustnedes be plainly done wout any lettes.

Let vs also beware of this w all diligent forsight, ẏ we put not our trust in mannes strength, for vaine is the health of man. And yet we fraile vesselles are wonderfully bent to doe so. For wher as the helpe of God for the moste parte is hydden and maruailous, that maketh vs to hang vpon those thinges, that we are hable to atteine in a maner with our own sēses. And ẏ mater doth very much encombre euen thē that be godly. But let vs therfore fasten our assured faithful trust rather vpon God alone. For he that trusteth in him shal stande fast like the mount Syō and neuer be moued. Psal. 125. And better it is to trust in the Lord, thā to trust in man. Better it is to trust in the lord, than to trust in princes. Psal. 118. Again. The lord saueth nother in sweorde nor in speare, i. Re. 17. And Ose 1. I will saue them in the lorde their God, and I wil not saue thē in bow, nor in sweord, nor in battail, nother in horses, nor in horse men. And in this behalfe god doth for ẏ most part teach vs by experiēce, how vaine & what lost labour it is to layne to the onely succour of mannes helpe. For he stryppeth men almoste out of all the helpes that they hanged vpon, and afterwarde he sheweth euidently,

that he is the only defendour and sauyour of his church, that men should not thanke their owne power for one iote, but ascribe al to god alone, wt whom it is all one to saue ather in many or in fewe, yea & without all visible & mannes helping meanes. Howbeit I would not haue any man to make cauillatiō at my saying, as though we should caste awaye all helpes & laufull meanes ẏ may be had without offence. For necessity requireth vs to put away our trust only frō them, that we maye trust in nothing but in God alone, which is the buckeler, sheilde, & sure fortresse of al beleuers, so as in this behalfe the church maye be discerned frō the Heathens. For the sauegarde of the churche dependeth of the Lord, & as for ẏ Heathē they put their hope in thē selues & in their worldly powers. Aiax saith in Sophocles, that euery cowheard getteth the victory, if God helpe him: but he would haue the victorie without God. But Dauid saith: Thou Lord art my preseruour, thou art my Glorie and the lifter vp of my head. Thou hast stricken all them that were against me without a cause, thou hast dashed out ẏ teth of sinners. Psal. 3. The lord is my light and my saluation, whom shall I be afrayde of? The lord is protectour of my life, whom shal I be adreade of? Psal. 17. The Lord is my

helpour, & my defendour, & in him my heart hath trusted, & I was holpen. Psal. 28. Thou geuest kinges their saueguarde Psal. 143.

Let vs also submytte our selues vnto the will of God, when we see tempestyous stormes blustre against vs on euerye syde as thicke as hayle: Let vs not grunt against so many afflictions, nor be angry w God & his worde: let vs not shake of the confessing of ỹ truth, Let vs not runne vnto vnlauful meanes, but sticke hard, & goe through with the matter, & loke pacientlye for helpe at Goddes hand, as the Psalme saith: Loke for the lord, sticke to it manfully, be of good cheare, and abyde the Lordes leasure. Psal. 27. The lord became the poore mannes refuge, & his helpe at a pynche when he was in trouble. Psal. 10 In an ther place: If he tarye, abyde his comming: for he will com and not tarye. Abac. 2.

For this obedience God requireth at our handes euen in corporall thinges, that we shoulde submytte our selues vnto his will, and exercise pacience. But that is also past our power: & therfore we are promised helpe of the holy ghost, whiche we muste praye diligently for. As the. 37. Psalme biddeth vs: Submytte thy selfe vnto the Lorde, and praye vnto him. In whiche wordes these two maters

matters are moſt goodly knytte together:. Fyrſt pacience & ſubiection, which acknowlegeth ẏ will & chaſtiſement of God. Secondarily prayer, which telleth vs where & after what maner we muſt craue helpe, euen of God alone w̄ feruent and continuall gronyngs, & cheare our heartes w̄ his comforte. Chriſt promyſeth a comfortour, w̄out whō we ſal ſicke al in a pitifull caſe, yea we rather melt away, as it were butter with the heat of the Sunne.

Watch & pray, ſayeth Chriſt vnto his Diſciples, ẏ you enter not into tentacion. And what ẏ efficacye of true prayer is, ẏ hiſtoryes of holy ſcripture make report, ẏ the greateſt matters of all are many tymes obteyned & brought to paſſe by Godly mennes prayers. And vnto prayer there belong very manye thinges, which cannot be had in ẏ church but out of ẏ Rolles of Goddes recordes: As to acknowlege God, to repent, to beleue conſtantly in ẏ Mediatour, to know the promyſes concerning things both bodily & ghoſtly, to knowe what maner a one ẏ church is vſed to be, to haue ſure hope of euerlaſting life, and to loke for help or for mitigation of our paynes in thys life: And ſuch lyke.

Finally, let vs conſider & conſider again, how glorious a cale they ſhalbe in, at the cō-

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myng of our Lorde Jesu Christ, that haue mãfully sheadde their blood for confessing of him. When they shal stand there, one ẏ was sawed asonder, an other ẏ had his head stricken of: One ẏ was runne in with a sworde, An other that was twytched vp in an halter. One that was stoned to death, An other that was drowned in ẏ water: One ẏ was burned, An other that was deuoured of wylde beastes, And an other ẏ was pyned for honger. What brooches, And galaũt araye shall thys gayre be in their bodyes? What a mery meting shall there be of Christ & these his witnesses? How honourably shal he welcom them? What crownes shall he decke them withall? What a goodly sight will it be of them vnto all, both Angelles & men? This dignitye John expresseth in fewe wordes: These be ẏ sainctes, that haue sheadde their bloode for ẏ testament of their God. Let vs therefore diligently bende our selues to the same ende.

Praysed be God the
Father, the sõne, &
the Holy ghost:
Amen.

Praysed be god the father
the sone and the
[illegible]

Correct the faultes escaped, thus.

C. Page. 2. line, 10. al diuels, read, al ỹ diuels.
D. pa. 5. line, 17 in al, read, into al. pa. 14. li 7 thyr, reade, their. page. 15. line. 6. ỹ, reade, that.
E. pa. 4. li, 7. Scipture, reade Scripture, li. 22. one, reade, owne. pa. 9. line. 2. ereciſes, reade, exerciſes. F. pa 8 line. 1. pȝay, reade, pȝaier. G pa. 11. li. 24. holi Scriptures, reade, of holy Scriptures. H. pa. 12. li 13. owne, read, one. I. page. 7. line. 20. pȝaye, reade, pȝate.
K. page. 8. line. 12. diſtrution, reade, diſcretiõ page. 13. line. 24. wher is, reade wher to is.
L. pa. 4. [illegible] 20. courable, read, coulozable.